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*GOD'S WORKING METHOD.**

"For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." Isa. xxviii, 10.

These words were spoken in ridicule of the prophet's method by the drunkards of Jerusalem. Men, as a rule, are not disposed to bear correction with docility even when they are sober, they are still more apt to resent it when they are tipsy. These drunkards of Jerusalem did strongly resent the teaching of the prophet. They met his efforts at reform with indignation and ridicule. Who was he, to take upon himself the task of teaching them? Who made him a schoolmaster over them with his stale and wearisome moral axioms and cant phrases? Does he think that we are babes just weaned, that he goes on with precept upon precept, line upon line?

This tenth verse is an attempt to parody the manner of the prophet, and mock his insistent style, of which we have an example in verse 7: "But these also have erred through wine, and through strong drink have gone astray; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment." These revellers try to turn this insistent manner into ridicule. They wag their heads mockingly, saying—"For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." The

* A sermon preached in College Church in December, 1900.

words were spoken in scorn and ridicule, but they contain a great truth. In the thirteenth verse the prophet accepts and restates them as the method of the divine revelation and discipline of life. It is just so God works. All progress is made by small changes and accumulated effects. "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." That is God's working method.

The world did not spring into existence fully equipped with all the rich variety of life which we behold. It began its history as a vaporous mass, waste and void, and cradled in darkness. God made it grow, step by step, line upon line. The light was called forth; the earth cooled into stable form; clouds began to form; and continents rose out of the sea. Life appeared upon the earth in its simplest form; and through vast ages one form after another was brought into being, each an advance on all that went before, until at last man appeared and the earth became what we see it. The earth carries the history of its gradual formation in its own skeleton—the rocks. There we may read the story of the patient and slow working of God through millions of years, fashioning the world according to His method—line upon line, line upon line; here a little, there a little.

And by the same slow method of repetition of effects God still carries on His work even in the physical world. The clouds that darken the sky and water the earth are formed by the accumulation of small drops of rain; and the drops of rain are themselves formed by the accumulation of minute particles too small to be visible to the eye. These enormous layers of rock that traverse countries like ribs of the earth were formed by the gradual accumulation of grains of sand or shells or both, and the process still goes on. It is by little things God works, and builds up the world. By slow and imperceptible changes the face of the earth is transformed—hills are levelled, valleys filled up, the shape of continents changed.

Of course, there are in nature great and sudden upheavals, cataclysmic changes; but even these are the outcome of causes long and slowly at work. The ordinary way of working with God is "line upon line; here a little, there a little." Thus, the little creatures called actinia build up the coral islands of the Pacific Ocean. Each small creature forms for itself a shell. It dies and leaves its work behind, a small thing in itself. But millions work together, and each generation builds on the foundation laid by

previous generations, and so the work grows. Generation after generation the work goes on until at last there rises from the waste of waters an island on which shrubs and trees grow and man finds a home.

Thus, slowly and quietly, the great works of God are accomplished. Thus, the grass grows and the trees. Thus, all living creatures grow from a microscopic cell to the mature and perfect form—"line upon line, line upon line; here a little, there a little."

Thus, too, have been built up all the achievements of civilisation. Our laws and social customs, our political and other institutions, our science, art, and commerce, our industries and inventions, are all the outcome of the work of generations, moving by gradual changes and repeated efforts towards more perfect results. It was nearly five hundred years after the first idea of a *steamboat* originated ere the first worthy of the name made its appearance on a Scottish river. And since that time there have been repeated improvements; and there is, as yet, no sign that a final form has been reached. And this is an example of what is true of all other inventions. All the achievements of our time are the outcome of the slow growth of ages, the fruit of oft-repeated efforts persisted in, despite many failures. They have been built up line upon line, line upon line; here a little, there a little.

This is particularly true of our mental, moral and religious possessions. There is not a single one of the results and theories in which we glory as the achievements of our time, but can be traced back in cruder, less perfect forms to a germ of thought originating long ago. There is not a moral sentiment or refinement of our day whose genealogy does not go back till it is lost in the haze of prehistoric times. Our minds and their possessions, our moral faculties and their possessions, have all been built up on this principle—precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

And in the same way has come to us the highest possession of all, the highest manifestation of God's working, what we call by way of preeminence *Revelation.* It dawned on the world gradually. It came like the rising sun that shineth more and more unto the perfect day. It grew with the ages of Israel's history. It was given precept upon precept; here a little, there a little. It grew by the accumulated results of inspired law-

givers, priests, prophets, poets and artists; by the accumulated experience of saints who walked with God; under the pressure of great sufferings and overwhelming calamities, and under the sunshine of gracious deliverances and times of joyful prosperity.

And after all that could be done was accomplished, when time was ripe, the Son of God came and perfected the process of revelation begun so far back and carried on through so many centuries with growing fulness and force. "God having of old time spoken to the fathers in the prophets by divers portions and in divers manners, hath in the end of these days (of Revelation) spoken to us in His Son."

God is a slow and patient worker. And the apprehension of this fact is of paramount importance for the work of life, for *the same method must be pursued by men.* They must heap precept upon precept. They must keep on insisting on the great truths of God, striking again and again and again on stubborn wills till they yield to the persuasion of God; knocking again and again and again at the lockfast hearts of men till they open to the gracious presence of Christ; thrusting again and again and again at sleeping consciences till they awaken to the danger of eternal death. They must vary the form of their message to meet the needs of all, to suit the great variety of age and character. Some are reached through the reason, others through the emotions, others through the imagination. Some feel deeply the general problems of life and history; others have no interest in these things. Some like the truth highly concentrated; some can digest it only when well diluted. Also, the preacher must repeat again and again the same things—precept upon precept; for he fights against both forgetfulness and inattention. While the preacher speaks of heavenly things in the pulpit, the minds of many in the pews are perhaps occupied with very unheavenly things. Memory and hope are busy with earthly things, with thoughts of business and pleasure. There in the unseen chamber of the brain the shuttle of the imagination travels to and fro weaving a web of private thought into which the words of the preacher find entrance only at intervals, if at all—line upon line, here a little, there a little.

But the preacher is consoled by the hope of doing at least a little here and a little there. No sermon is thrown away if it accomplishes even that. It is worth while preaching if even one person is by it brought to repentance; if even one sad heart is comforted with the comfort of God; if even one weak will is made

stronger to fight the good fight; or even one faint heart stirred to more hopeful endeavour; or one despairing soul encouraged to renew the struggle of life; or one careless mind aroused to serious thoughts and impelled towards God; or one darkened mind enlightened with a ray of divine truth; or one sleeping conscience aroused to a deeper, truer sense of duty and responsibility.

Finally, the same method must be applied by every man to the building up of his character. Christian character is not perfected in a day. It is gained only through patient endeavour, by attention to little things, by repeated corrections, by repeated efforts, in spite of mistakes and failures. God moulds character like everything else by precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. The growth and prosperity of the soul depends on attention to small things. Practical moral and spiritual results are attained by honest, earnest, persevering efforts. Sometimes, indeed, effects appear on the surface to be sudden: but in fact they never are. They seem so only because the slow working causes are underground.

Our minds delight to think of tremendous results reached in an instant and without effort. That is at least partly due to inherent laziness. Great and immediate results are possible only in impersonal things. A man may acquire wealth suddenly by the accidents and fluctuations of business, by gift, by inheritance, or by marriage. But that is because wealth is not a personal thing. What is really personal cannot be bequeathed or gifted. It must be acquired slowly by personal endeavour patiently repeated again and again. One person cannot gift to another his own accomplishments or graces of character.

The painter cannot gift to his friend the practical art by which he paints his pictures. The musician cannot make a gift of his power to play. Novelists love to speak of wonderful pictures dashed off with lightning speed, and magnificent impromptu exhibitions of musical ability. And it is true that trained artists and musicians can do wonderful things under pressure; but that is because they are able to draw upon their own past patient and persistent endeavours. No practical skill or power in anything can be acquired without long and careful practice and correction of faults. And men do not expect to excel in other things without long and repeated attempts; but many act as if excellence of character may be expected to come to a man without practice.

In truth, excellence of character is to be gained in no other way than any other kind of excellence. It is true that grace is a gift of God in Christ; and that without that grace it is vain to work at character-making. It is also true that the genius for painting or music is the gift without which practice will not achieve much; yet, however much a man may be gifted with original genius. he will never become a great painter or a great musician or great in anything without careful and long training and persevering practice.

Neither can a man become a good Christian without careful instruction and persistent practice. It is true that the real artist who moulds life into form is God. He has surrounded us with a thousand formative influences that lick us into shape. He takes us as the smith takes his iron, and puts us into the fire of life and showers blows upon us, precept upon precept; and He gives us a touch here and a touch there till we are formed and finished according to His purpose.

But we must work with God in the building up of our own character. For, if we do not yield ourselves to His purpose of grace with us and respond to His influences, then His working will take for us a different aspect. Still He will act upon our life, but it will be by way of punishment. It will be "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little"—until we "go and fall backward and be broken and snared and taken."

We must work with God or be exposed to the influence of the evil one. The Devil, too, exerts his influence on our life, and in his method he is an imitator of God. He too works slowly, patiently, persistently, line upon line, here a little, there a little. He draws on by easy, scarcely perceptible stages. No one becomes vicious in a moment. The foundations of character are gradually undermined. Sin first gains a footing in thought, and becomes familiarised there. The sudden fall is simply the end of a gradual process of moral deterioration within. The act of dishonesty, or falsehood, or impurity, or murder, is the fruit of a process of moral decay that has gone on, it may be almost unconsciously, for a long time. It is not true that a good character can be surprised into such sins. The surprise means only that an enemy suffered to gather strength within, when occasion offers, opens the door to the temptation from without. A good man is

not at the mercy of sudden surprises. The belief that he is so is not only degrading, but untrue. The character may be so strengthened against evil by constant habits of right thinking, right desiring, and right doing, that vice will become impossible.

Pluck out, therefore, the germ of sin at its first appearance. Throttle the young snakes of evil suggestion at their birth. And plant your mind with good and generous thoughts, your imagination with noble and beautiful ideas, your heart with pure and loving emotions, and your active life with right and kind deeds. By patient and persistent attention to small things there is no height of spiritual attainment and moral excellence which you may not reach. Only attend to little things. From the smallest of seeds grows the greatest of Californian pines. From small and despised beginnings God has made to grow the most wonderful and glorious results; and out of the smallest specks of evil neglected have originated pests that have spread and infected the whole character and exerted enormous influence of the most lamentable kind.

God takes immense pains with our life; and should not we ourselves bestow upon it all the pains we can, even in the smallest matters; stitching up the small rents; rubbing off the smallest specks; working patiently at the smallest details of our faults and defects; building up our character with indefatigable perseverance—precept upon precept, line upon line?

How patiently God works. When we come to Him at first with the skein of our life, its threads are all stained and tangled. It seems not worth unravelling—fit only to be cast away as useless. But God takes it up for us and patiently unravels it thread by thread; and gradually rubs off its stains, here a little, there a little.

This is a mighty encouragement. It opens up a glorious possibility for us all—a possibility of rising to the sublimest heights of moral strength and spiritual grace of character. It is possible by the grace of God for the weakest and the worst to rise to the most perfect purity and strength of character by continued patient pertinacity in well-living in the faith of Jesus Christ. There is a ladder that stretches from earth to heaven, and all who will may climb it, even out of the mud, step by step, step by step, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little."

JOHN MACKENZIE.

*THE TEACHING OF MORALS TO CHILDREN.**

In the ordinary course of life it is the business of the teacher—with his special expert knowledge—to instruct the ignorant. To-night you have asked me—one of the many ignorant—to come forward and talk to you teachers on a subject that comes within your own special province. I imagine that you do so not out of any malice, in order that you may have the pleasure of laughing at me as I grope my way through the intricacies and difficulties of a road with which you are thoroughly familiar, but in the genuine hope that the subject may be illumined by the opinions of one who stands outside, and may, therefore, take a view larger and in truer perspective, of the possibilities of your profession. In any case that I, a man from the streets, should be addressing you, the experts, is altogether in accordance with the spirit of modern democracy, which requires that the expert, the official, the priest, should be the servants, not the masters of society—that the common man who feels the pinch should say what sort of shoes he requires, while to the cobbler should be left the making of them. A thorough believer in democracy, I think it specially important that, in this matter of education, you experts should be ready to learn from us—upon whom you practise. Ourselves for good and evil are the result of your treatment. We are interested, too, in the future of society—which, to a far greater extent, I believe, than either you or we recognise, is moulded by your efforts or your slackness. We have our sons and daughters to educate, and it concerns us very closely that they should grow up into better men and women than their parents. We, therefore, have a right to come forward every now and then and tell you frankly what we want, how far we think you are doing well, and why it is we are not altogether satisfied with you. We shall commit blunders and absurdities, our criticism in many points will be far wide of the mark, but it will show you at least what we expect of you, wherein you have failed and wherein we think you have succeeded; and from that, if you are wise, you will gather much wisdom and more encouragement.

I then a layman am here to expound to you professional men and women my opinions on the subject of teaching morals to children. Let me at the very commencement confess that I intend to use the personal pronoun of the first degree throughout these

* A paper read before the Teachers' Association, Saidapet, on Sept. 26th.

remarks. I make no pretence to represent any one but myself. I may lose thereby such authority as is given by being one of a crowd, but I shall have at least this one great advantage that I shall not require to make any attempt to reconcile the glaring differences of opinion that exist with regard to this question. I hope too, that, though there may be no organized body of men who hold exactly the opinions I shall put forward, yet there may be a kind of Church Invisible who would be ready, if called upon, to subscribe to the principles, if not to the details, of my suggestions. But I gain a further advantage by the personal method. Being frankly egoistic, I am at liberty to deal only with those branches of the subject that have a special interest for myself. I am not called upon, and, therefore, shall not disappoint if I fail, to present a connected logical consistent treatise on a complex subject. I shall for the sake of convenience divide what I have to say under two heads. Under one I shall consider mainly what it is I want you to teach my children. Under the second I shall discuss your methods of attaining the result I desire.

But I have one further preliminary observation to make. It is of course a common-place for you teachers to hear that the real end of *all* teaching is character-building, *i.e.*, moral. You have heard it repeated *ad nauseam* that 'education' means a drawing out of all the faculties of a child so that he may efficiently fill a proper place as a useful member of society. And I only draw your attention to this ideal of education because you know, as well as I do, that in practice it is so very difficult to get it carried out. Position in life of one's parents, one's wealth or poverty, the ambition of one's relatives, the kindness of a patron—these are the kind of facts which in the main actually dominate the situation. Education, in fact, is a luxury, and however keenly the moral ideal may be proclaimed by the priesthood of education, the layman keeps quite another goal before him. He is paying a large price for it, and so expects to get what he considers proper results—he insists that you shall so teach his child that he may pass such and such an examination, declaring that as he pays down so many rupees he has a right to require that his son shall come out at the end as a rank-earning or money-earning machine for so much.

There are indeed two quite different notions of the meaning of 'education,' and however much you teachers may be inspired with the moral ideal, there is a great mass of men who look mainly to material results, measurable in cash, or social position.

It is quite rare for a father to say to himself I will send my son to such or such a school because there he will breathe the purest moral or religious atmosphere. It is quite common for him to determine the question by relation to the future career he plans out for his offspring. Look at the number of Hindu parents who send their children to the Christian College, although they would be horrified if their boys were to adopt the Christianity which they breathe in there with every morning's Bible lesson. And yet, there is Pachaiyappa's close by. Why don't they send them there? Because it never occurs to them that the religious or moral atmosphere of a place is of any importance. They hope that their Ramaswami will become a B.A. in Science, and they hear that the best man for Science is at the Christian College, and there the boy goes without further consideration.

The first thing then that you teachers have got to do is to interest parents in true education. Teach them to judge schools and colleges by their moral rather than their material results.* Meanwhile, until that lesson is learned by the great mass of the public, you are often driven to consider how in face of this indifference you can force to the front the really important issue. You have, that is to say, to think, while your parents are clamouring for results in cash, and these issues tend to hide and obliterate those which you know to be the most important, by what means you can impress on the children under your care the things that really matter. Thus, you tend to make artificially a special subject of morals, lest it should be forgotten altogether in the race for recognition.

* In his manuscript Mr. Davies here interjects the remark that he has not the remotest intention of suggesting on which of the two colleges mentioned the application of such a test would cause the parents' choice to fall. The Madras Christian College and its methods are, after seventy years, too well known for Hindu and Muhammadan parents to be ignorant of them. Our own observation goes to show that parents who care about moral and religious atmosphere often select the Madras Christian College because of that: and we think their choice quite intelligible. It has never been the policy of the College to create a hot-house atmosphere of Christian dogma to be 'breathed in with every morning's Bible lesson,' but rather to endeavour, by the presentation of Christ's life and of Biblical ideals and by the contagion of Christian influence, to call forth in the students those moral, social and religious aspirations which have, in the past, been characteristic of Christianity. We believe that those aspirations, when deeply aroused, constitute a spiritual hunger which Christianity alone can satisfy. But meantime there can be no doubt that many thoughtful Hindus and Muhammadans who have learned to appreciate such aspirations believe that there is room for them in their own religion. As to whether that may prove to be but a temporary accommodation, the future alone can decide. —Ed.

The first question we have to ask is what is the result to which we would attain. Well, I will tell you what I should like to see my son grow up to be if I had one, what I myself should have wished my pastors and masters to have instilled into me. And in my own negative manner I will tell you too the traits of character to which I should be indifferent or hostile. 'Honesty' is the first quality—and to me the word means very much. I should not like my son to tell lies. But I want something much more of him than this negative quality. I want him not only not to lie, but to hate in himself all symptoms of lying, thieving, meanness, hypocrisy and dirt of all sorts—to be big, generous, frank, to face life with clean healthy ideas and desires, with strong self-mastery. I want him to grow up so that not only is he not immoral or impure in thought, but that to be immoral would be to deny himself, not only not unjust or cruel, but so that cruelty or injustice would be impossible to him. He must positively love Truth and Purity and Health. But besides this merely personal aspect of soul-cleanness, my son should feel his relationship to the whole world of men. In some form or other he should find his happiness in fulfilling social duties. It must become a necessity of his life that he should take a wide interest in everything human—not a mere dilettante or intellectual interest, but an interest of the soul, so that he shall only be able to fulfil the call of his being by devoting himself to the service of his fellow-man. The actual work that he is called upon to do by circumstance or choice, he will do thoroughly; he will hate anything scamped, partly because his own sense of decency will revolt against it, but also because scamped work is an injury to society. Being myself a bit of a Radical, I should like my son to acquire a proper feeling of the value of mankind in all men. Snobbery of all sorts, caste-feeling, race-feeling, class-feeling, will be altogether against his grain. He will be thoroughly imbued with the modern spirit which refuses to call any of God's instruments mean or unclean. If he becomes a carpenter, the work he will turn out will be the best he knows how to make, and men will rely on the strength of the boxes and chairs that he makes. If he decides on being a cook, he will not poison you by carelessness or dirtiness. His righteousness shall be the savour of his dishes. If he becomes a teacher, he will not be content to half-interpret, to bore, to make lessons a matter of disgust to his pupils. Whatever he finds to do, he shall do it with all his might. and what is more important,

with all his heart. He will choose as his work in life not that which will fill his pocket best, but that which will most completely fill his heart.

He may take to philanthropy or good works specially so called. I pray that he may not. But if he does, he will realise that in the doing of them there is no special merit. The man who cleans the street as in the sight of God, is in his measure as meritworthy as is the man who preaches a revival-sermon according to his lights. There is a very false idea prevalent in the world that the doing of some particular sorts of work is better from the moral point of view than the doing of other very necessary work, or that voluntary work is more moral than paid work. I don't believe it. The one test of a man is that he shall put his best into whatever he has in hand.

Imperfectly I have shadowed out something of what I desire when I ask that my son should be brought up moral. The first point to notice about my conception is, that it does not require any conceptions *about* morality. There is no harm in such conceptions as long as it is realised that to have conceptions about morality is not the same thing as being moral. They may in certain cases be useful as a means towards becoming moral—but only as a means. A sick man may have ideas about health, but he is not healthy. So, a liar may acknowledge that lying is wrong, but he himself does not thereby become honest. On the other hand, a flower is beautiful, but has no ideas about beauty. And a man may do the finest moral acts without ever thinking of their significance. To be moral in fact is to live a certain kind of life, not to have ideas about ethics.

And now I would ask you to consider with me how far, if at all, religion is a necessary support for morality. Taking my own line on everything as I am doing, I make no apology for defining that much-abused word 'religion' as a view of the ultimate significance of things. Remembering as we have just seen that a moral life is something quite different from ideas about morality, one might be inclined at first to answer that the moral life is also independent of religion. And there is much to strengthen this view. We see a single man go through a vast variety of religious creeds, yet through them all retain very much the same sort of conscience, live very much the same sort of moral life. The creeds change, but the moral life remains constant. But I think the answer is obvious, that very possibly through the change

of intellectual creeds, the man's real religion, real faith, the view he takes of himself and his relation to this strange universe really alters very little, and that therefore through all the changes of creed, his faith really remains constant. But even though the moral life is something quite different from the reasons on which it is based, that is not going so far as to say that it is independent of them. The flower is not the roots. But if you cut the flower from the roots, it will die. My own opinion is that you cannot divorce God from the schools, if the schools are to be the training-grounds of all that is best and highest in human character. But this again is a very different thing from approving the narrow dogmatic creed-teaching which so many seem to confuse with Religion. You cannot divorce God from the schools, but, I believe, a teacher may teach the very highest moral and religious truths without any one ever discovering to what particular branch of the Church Universal he belongs. He may be Plymouth Brother, or English-Catholic, Roman or Greek, Christian or Hindu or Buddhist, even sceptic or atheist. It is not that these are many roads to one end; but rather many different intellectual explanations of the one road, much flat contradiction of each other by men believing the same of life, but struggling with metaphysical incomprehensibilities and infinities to force their deepest thoughts and feelings into the mould of a language that cannot contain them. There are many churches, but only one Religion, many creeds but one Faith. I can conceive of only one necessary basis for a moral life such as I have sketched. Whatever other ideas about ultimate things my son may learn during his school days, two fundamental conceptions he must have. Absolute reliance on, and enthusiastic belief in, the voice of conscience is one. And complementary to this he must have that sense of the solidarity of mankind which in Christian parlance is called the love of one's neighbour. God and his Brotherman must appeal to him in the categorical imperative. Possibly he may never explicitly evolve a creed, an intellectual expression and explanation of this faith. But the faith itself must be there; and having it, I care not what he adds to it in the way of particular dogmas—as long as what is essential to him is not the dogma, but that which the dogma symbolizes and shadows forth.

I shall add something further on this subject of religion after I have sketched the methods you should employ in moral education. But possibly on this question of method I have no right to

speak. Having told you, my cobblers, what kind of shoes I want, in modesty perhaps I should retire and leave the needle and thread work to you. But I venture to think that as men and women of your profession practise more closely than any one else on human nature, you must expect more advice from outsiders than we should dare to offer to men of other professions. For we all know something of human nature, all have our ideas how it could best be educated, all have learnt something of your methods in our own proper persons, all have—unconsciously perhaps—some little at least to do in the way of training children. Therefore, I propose to state boldly my opinions as to the methods you should employ in making my son moral, keeping in mind the ideal result I have placed before you.

There is no royal road—no easy method. The sower sows in tears, that the reaper may garner the glad sheaves into his barn. The steps that you have to take may be along a dull, dusty road, and your thirsty souls may lose all sight of the turning which is going to take you to the promised land. The method may often appear uninspired, sad, dreary, unlike the glorious result you hope to attain. But, whatever practical means you employ, *the final end is an inspired life.* And I feel sure that the memory of this will prevent much possibility of mistake in means. Thus, if you use a moral text-book, you will not be satisfied by parrot-repetition of its maxims. Nor even will practical obedience to rules of conduct be your goal; for that too may be utterly mechanical, lifeless. It is not the servant who with all sincerity salaams most deeply, but he who most closely obeys commands, that is most valued by his master. And above them both is the son, who, not as a servant, knows his father's innermost mind. I quite believe that in dealing with immature children much may be done in the way of simple dogmatic command. "Don't do that, it's naughty." "Give your sister some of your sweets, and don't eat them all yourself." A mother's instinct finds these commands sufficient. But the point I would make is that even here the end as an inspired life must be kept in view. A child will not have its mother by its side throughout its life to say 'that's naughty—this is good.' In obedience however to the dogmatic orders a habit grows which weaves itself into the life-web. And it is only this growth of habit as the result of action or of refraining from action that is the justification of this method. I remember in my own student-days when I was pushing my way not without dust and heat through

the intricacies of mathematics, I often used to work out examples in a rule before I had any real grasp of the rule itself: later when I re-read the rule with experience behind me, I found the true meaning which had at first eluded me. So, dogmatic moral instruction either with or without the aid of text books may be justified. But the instruction must follow a definite course. It must be realised in the children's lives in rules of conduct, gradually growing into habits or rules of life. The habits must support and be supported by general principles, and become harmonious illustrations of an inner life. Unless this happens all such teaching is vain. In any case as the child grows older this method becomes less and less valuable. A small child obeys very readily injunctions that it does not understand, for it has the all-sufficient reason 'mother says so', or 'teacher says so.' But the growing boy begins to reason and dispute. He finds contradictions between the commands of his teachers and the demands of his own nature. He is quick to observe that teacher very often is speaking on the 'do as I say, and don't do as I do' principle. Questions of casuistry arise. In short a method eminently applicable to certain stages in evolution may take a very subordinate place in a later stage. If this is not realised quite unforeseen results may occur. They used to say that Paley's Defence of Christianity, which in the old days was used as a text-book for Cambridge undergraduates, produced more atheists and agnostics than any other work. The particular reason in that case was probably because it raised all sorts of religious difficulties—which would not have come naturally to his own mind at that time of life at all—and gave to these difficulties answers which could only be understood by a man of far riper experience than the average University student. On the same line a cynic has remarked that he believed in an established church, because it prevented men from becoming religious. This is one of the dangers of your moral text-books. I would not like to say that in all cases and at all times they are useless. But there is a great danger in their use, which I have only hinted at rather than expounded, as, for the present, I am not inclined to pursue a thorough examination of their utility. Those of you who are interested may find a complete criticism in the July number of the *Indian Review* for 1904 by 'Macbeth'—which I may say is a *nom de plume* of myself.

As the earlier stages of childhood pass away, the days of simple unquestioning obedience to mother, another stage appear

in which the prominent factor that is useable for the purpose of evolving the moral life is a quality which in one of its aspects is Hero-Worship, and in another aspect is Admiration or Wonder. To the boy or girl of eight this world is none other than Fairy-land. At every turn something new and strange is brought to view. Hans Andersen, Grimm and The Arabian Nights appeal to childhood not because they take the child away from realities, but because with a poet's imagination they paint realities *as they are*—to the child-mind. Cinderella and Santa Claus and Sindbad are living persons, their experiences are living facts, while what we in our later stupidities call facts—the dull facts of science—have absolutely no real hold on the child's belief. And to this strong faculty of imagination the child adds a wonderful capacity for imagination and absorption. I read Macaulay's Lays of Ancient Rome when I was about 9 years old. And many was the time, I remember, when, with my good sword by my side, Horatius lived again in me and kept the bridge against false Sextus. But this romantic stretching out to the world of wonder that lies round us in our younger days is by no means confined to literature, where I have found my illustrations of it. Everything the child meets in real life is new, strange, wonderful, admirable, worship-worthy—to be imitated, followed, absorbed. Father is the greatest man in the world, and there is no higher ambition than to do work like him, or to get drunk once a week like him. Teacher is a hero, who has a sway more undisputed than that which any hero of later years can hope to have. The boy in the Sixth Standard is a genius such as no other school has ever produced, and if it is his custom to tell lies to his mother and to cheat in examinations, why then it is obvious that such proceedings are manly and to be imitated, whatever dull text-books may say. In such a formative stage as this, and it is one which lasts through practically the whole of the child's career in school, it is obviously essential that teachers should all be themselves men of the highest moral character, and that the tone of the school society should be high. Where the standards accepted are low, where the traditions are bad and degrading, a moral atmosphere is produced in which no child can grow into healthy manhood. Where, on the other hand, the school traditions are high, where much is expected of the children, where a good tone exists among the elder boys, where the masters show by their lives and in their characters that purity and justice and love are the dominating factors in their

own lives, there the pupils will have every opportunity of growing up sturdy and strong in character.

Then, there is a still later stage, a stage which begins generally about the same time as the child begins to attain puberty, the stage of self-assertion. Wonderland disappears or rather is transformed into the world of action. What I have said hitherto applies, I believe, to both sexes equally, but from this time differences begin to shew themselves, and though it is a world of action into which boy and girl alike now enter, yet the differences of sex assert themselves and give different bents to the lines which action takes. I propose to speak only of boys. In common with all wise men I do not pretend to any profound knowledge of the gentler sex. In this stage of self-assertion the growing boy is most easily taught, I believe, by allowing him a widening freedom of action, freedom to do the right, freedom within limits to do the wrong. The day of choice and of responsibility for choice is come. The child is growing into a man and must learn to stand alone. He must no longer depend for laws of right and wrong on a mother's or a teacher's command, and he must acquire ability to stand up for virtue in the midst of evil surroundings. He must learn the habit of judging for himself. He must be able to say 'no' strongly and decisively to a bad suggestion and to say 'yes' to good inclinations which will cost him pain and struggle. In this stage, too, he must strengthen the habits of service to others, the rudiments of which he will already have acquired. In fact, responsibility will have a double meaning, responsibility to his own conscience, and responsibility for good and evil wrought upon others by his direct action or example. For the infant dogmatic orders are the best moral training, for the child a pure and healthy moral atmosphere is the great essential, for the youth a world of action and responsibility. In this stage, the teacher's part will be to guide, to encourage, to see that the strain is not too great for the young strength to bear. He will also provide the tools in the use of which our young moral athlete shall acquire muscle and nerve and skill. The playground, a monitorial system, hobbies outside school work where the boy may choose his own line, these form some part of the apparatus of your moral gymnasium. To the practical teacher many more will occur.

I have spoken so far for the sake of clearness of three stages in the development of childhood. But I do not for a moment mean to suggest that the factors which predominate at any

one stage are not to be found in the others. In the finally developed man they should all be present—transformed it may be—and go to make up his moral fibre. That glad unquestioning obedience to mother, which marks infancy, will still be a mark of manhood, but the obedience will have transferred its allegiance to the voice of God speaking in the conscience. Hero-worship, admiration and wonder will not have ceased. The world will still remain a world of romance and glory. But the man's wonder and worship will be called forth now by the things that are noble and of good report, the just and the true, the pure, the upright, the divine. The need for self-assertion will survive, but it will be the assertion of a higher self, of a will that is the man's own, but most completely his own because he has made it subservient to a high purpose in life, and because it is asserted in devotion to duty and the service of his fellow-man. There is another stage which, as a rule, comes at a much later period, at a period when the school teacher's function is generally done. Sooner or later the child will have to face the questions of sin and sorrow, of unmerited suffering, of death. A day of gathering clouds, of mist and thick darkness, the day of the Lord in the valley of decision when the sun and moon are darkened and the stars withdraw their shining. How is youth going to face that day of judgment? Is he going to skulk behind rocks, to evade the issues, to accept easy solutions, to seek immediate comfort? That is the day in which it will be known whether your moral teaching has been merely mechanical, lifeless, worthless, or whether it can stand the stress and strain of actualities. No teacher, no priest, no guru can bring a man through the valley of the shadow of death. There is only one human support, and that is the man's own moral character. For that, indeed, you his teachers are in part responsible. And though it would be morbid, unhealthy to force upon the natural gaiety of childhood a premature meeting of the issues of life and death, it seems to be absolutely essential that your moral teaching should be itself guided and inspired by the knowledge in yourselves that that day of decision must come. It seems to me absurd to imagine that any code of conduct, any mechanical creed, any rules of life or belief can save. In that day the flames will devour everything that is not the man's own self and being. It is necessary then that all your moral teaching should lead up to—notice that I do not say should be supported on—Religion, the man's ultimate heart-hold on Reality.

ARTHUR DAVIES.

THE VETTUVANS OF COCHIN.

VETTUVANS, also called *Vettuva Pulayas*, numbered 6,349 at the last census, 3,099 being males and 3,250 females. They form the lowest sub-tribe among the agrestic serfs of the State They speak Malayalam and are wholly illiterate. The names in common use among men are Mundan, Cherukoran, Changaran, Chakkappan, Kanniappan ; among women, Kurumba, Neeli, Ponni. They have no pet names. The names *Vedan* and *Vettuvan* appear to be derived from the same root meaning hunter. There is a caste with the same name in the districts of Salem, Coimbatore and Madura. They are said to be the descendants of *Vedars* (hunters), who served as soldiers under Kongu-Kings. Tradition says that Kongu-Kings invited *Vettuvans* from the Chola and Pandya countries to assist them against the Keralas. They now call themselves *Vettuva Vellalas.*

In Malabar and Cochin they are the degraded caste of agricultural serfs, shikaris and collectors of forest produce in the jungles. Whether the members of the caste are the descendants of the people in the Tamil Districts, it is not possible to say. They are found in *Munakodi, Urakam, Perungottukara Proverthy Karumbala, Valanchamudi, Azhikode, Kaipamangalam.* Their habits are settled. They live in rude bamboo huts. There are no sub-divisions in the caste. It is said that there are two endogamous divisions in Malabar, called *Kuti* and *Peringala* which do not exist in the State. They are endogamous as regards the caste and exogamous as regards the clan (tarwad). The following are the names of some of them—*Mantra taravad, Puthu taravad, Mala taravad, Chakkandi taravad.*

Marriage within the clan (tarwad) is prohibited ; but is permissible between the members of two tarwads. They do not observe the custom of a young man marrying the daughter of his maternal uncle. Girls are married after, and rarely before puberty. The average marriageable age of a girl is between twelve and fifteen, while that of a boy is between sixteen and twenty. Marriage among these people is not determined by courtship. Sexual license is neither recognized nor tolerated. The offer of betrothal always comes from the boy's family. When a match is approved of by the parents of the bride and bridegroom, the necessary negociations and settlement of the day for wedding are made at the hut of the former in the presence of the *Enangans*

(middlemen) and relatives on both sides. The bride's money is 15 fanams (Rs. 3-8-0), five of which are paid on the spot. The number of guests from the bridegroom's side to attend the wedding is also fixed.

On the morning of the lucky day chosen for the wedding the bridegroom, purified by a bath and dressed in a neat piece of cloth, with a second one hanging loosely on his shoulders and a suitable covering for his head, goes to the hut of the bride, accompanied by his parents, uncles, friends and relations, who are welcomed and seated on mats in a decorated pandal put up for the time being in front of it. At the lucky moment the bride, who is partially veiled, is taken to the pandal and seated in front of the bridegroom, who ties the tali round her neck. After this the guests are treated to a dinner of rice, toddy, &c. They are then served with betel-leaf and nuts. On the same evening or the next morning the bridegroom with the bride returns home, where also a similar entertainment takes place. At the time of his departure, he has to pay his bride's maternal uncle and her sister *each* a fanam; her paternal uncle, half a fanam and betel-leaf. This is called *kaimatakkuka*, and is probably the survival of an old custom of the bridegroom's paying something to each member of the bride's family as a reward for permitting her to accompany him. The expenses of the bride's parents in connection with the wedding are almost entirely met by the subscriptions either in coin or kind received from the castemen who are invited. The bridegroom's parents have also to spend a similar sum. Vettuvans are generally monogamists; but some have two wives. The junior wife, who is selected either by the first wife or the sister, has always to obey and respect the senior wife. They reside in one and the same hut. In the event of any quarrelling, they are either located separately or one of them is turned out. A woman cannot have more than one husband. Divorce is easy. A widow can marry her brother-in-law or any body she likes.

The Vettuvans follow the Makkathayam law of inheritance. They have even now the rudiments of the caste assembly. The village headman is called the *Kuruppan* or *Kanakkan*, and has a subordinate called *Kaikkaran*. He has the power to call on and preside over a meeting, to enquire into the breaches of caste rules, such as theft, adultery and the like, and to punish offenders in accordance with the opinion of the majority. The decisions are enforced on pain of loss of caste, fine and even thrashing.

The headman has always a share of the fine and the balance is spent on toddy.

Magic, sorcery and witchcraft are practised. *Panan* or *Parayan* is their magician or sorcerer and devil-driver. They profess the lower forms of Hinduism. Their chief gods are *Chevva, Chathan, Karinkutty, Parakutty, Kappiri* and *Kandakaranan* and also *Namburi Thamburan.* They give regular offerings to them, lest the gods should become angry and cause serious calamities to the members of their families. Images of gods are made of bell-metal and worshipped in their huts. The deceased ancestors are also worshipped as gods, to whom are given a different kind of offerings, in which toddy is an indispensable item.

In Ooragam and its neighbourhood, where I took my notes on them, I was told that there was no tree-tapping and that toddy brought to them for sale was largely adulterated with water and very costly. Their gods were very angry, for they were not satisfied with it. They caused fever, deafness, blindness and the like. The blind faith in their gods is such that they cannot dispense with the offerings of toddy.

The Vettuvans worship *Kali* also. *Kumbhom Bharani* is an important festival to them. On the morning of this day, tunes are played in honour of the goddess. There are special songs called *Thottampattu.* Sacrifices are offered to the deity very early. A puja is also performed for the sword, anklets and bells worn round the loins, all placed in front of the deity, and songs are again sung. One person becomes a *Velichapad*, who speaks as if by inspiration. Wearing the above ornaments, they go to a temple, in front of which, on a mat, they empty out a few paras of paddy, and again play and sing.

The funeral ceremonies of Vettuvans are somewhat elaborate. When a member of the caste breathes his last, his relations, friends and other castemen of the kara are all informed of the event. They attend and take part in the obsequies. The dead body is bathed and dressed in a new piece of cloth. Some gold rubbed on a stone in water, is poured into his mouth by his sons and daughters.

Karuvanguka or *Gurutvam Vanguka* is an important ceremony performed by his sons and daughters. It consists in taking sixteen small bits of plantain leaves with some rice on each and placing them on the forehead, neck, chest, loins, thighs, hands, legs, feet, &c., and washing the last two and collecting the water, which

is taken in by the members junior to him in the family. After this, the dead body is placed on the bier, which is carried by four persons to the grave. The nearest relatives of the family, four in number, called *Bhedakars,* with a *mundu* tied round their heads, walk in front of the procession. The grave to contain the dead body is dug, and a new cloth is spread, and the corpse is laid on it. It is soon filled in with layers of earth and stones to keep off the dogs and jackals from disturbing the dead body. All those who have accompanied the chief mourner bathe and return home. The members of the family fast for the night. The eldest son, who is the chief mourner, bathes in the early morning, and offers the *Pindabali* to the spirit of the departed. This is continued for fifteen days.

On the seventh day, the chief mourner and the *enangan* go to the graveyard and level the part slightly raised. A piece of stone kept near the foot is taken and placed on a leaf. Some toddy, arrack, and milk of the tender cocoanut are poured over it as offerings. By some magic the spirit is supposed to be living in it. It is brought home and kept in a cocoanut shell containing oil mixed with turmeric and kept outside the hut until the pollution is over. The pollution is for fifteen days, and on the night of the fifteenth they fast. On the morning of the sixteenth, all the castemen of the kara who are invited bring with them rice, curry-stuffs and toddy. Rubbing themselves with oil, they all go to bathe, after which the *enangan* sprinkles cow-dunged water to show that they are freed from pollution. The stone is also purified by a dip in water, and then brought home. The members assembled are fed and depart. The chief mourner who has to perform the *Diksha* does not shave for a year, bathes every morning and offers the bali before going to work. This he continues for a year, at the end of which he gets himself shaved and celebrates a feast called *Masam* in honour of the departed. The stone representing the image of the departed is placed on a seat in a conspicuous part of the hut. An image made of wood or copper sometimes takes its place. It is thenceforward worshipped and believed to watch over the welfare of the family. Regular offerings are given to it on *Karkadagom* and *Thulam Sancranthies, Onam, Vishu* and on the festival day of the local temple.

For those who have no sons or nephews, the relatives perform the ceremony. It is a disgrace and dishonour to the whole community to allow a dead body of their caste to be buried by a

Muhammadan or Christian. Should he leave none behind him, the castemen will by a subscription give him an honourable burial.

By occupation the Vettuvans are pure agricultural labourers, taking part in every kind of work connected with agriculture, such as ploughing, sowing, weeding, transplanting, pumping water and reaping. They are mere day-labourers. The males get two *edangazhies* of paddy (hardly worth 2 as.) and the females an *edangazhy* and a half. In times of scarcity they are left more to themselves, when they find it difficult to gain their living.

In the morning they take *kanji* prepared during the previous night with some chillies and salt. At noon *kanji* and boiled fish are taken with salt ; also chillies and vegetable curry with pumpkin and other vegetables grown in their small kitchen gardens. At harvest time boiled rice is eaten at night with the above preparations. It is then that they eat well. In the months of *Mithunom* and *Karkadagom*, *Thulam* and *Vrischigom* their wages are low and on that account they become half-starved. It is mostly toddy that keeps them up. They eat the flesh of sheep, fowl, pig, hare, monkey, crane, squirrel, and abstain from eating the flesh of jackal, snake, cow, cat, crocodile, and tortoise.

The status of the Vettuvans permits them to eat at the hands of *Brahmans*, *Sudras*, *Kammalar Izhuvas*, but never to eat anything prepared by *Velan*, *Panan*, *Velakkathalavan (barber)*, *Kanakkan* and *Kootan*. The castes below them are *Pulayan*, *Nayadi*, and *Ullatan*. They consider themselves superior to *Pulayas* and are careful not to be polluted by their approach. A Vettuvan who is polluted by a Nayadi or Ullatan fasts for seven days, subsisting on water, tender cocoanuts, and toddy. On the eighth day he bathes and takes his regular meals, lest their gods become angry and disappear. As with Chandalars of the plains, any distance less than sixty-four feet will pollute the higher castes. They stand at a distance of twenty-four feet from Kammalars. Nayadis and Ullatans stand far from them. Owing to their disabilities and low wages, many turn either Christians or Muhammadans, and work for wages of two and a half to three annas a day.

The Vettuvans wear small mundus round their loins and a shoulder cloth round their heads. They shave their bodies clean and some wear mustaches. More than twenty of them whom I have seen wear no ornaments, but some wear rings and ear-rings

of brass. Women wear kachas folded, hardly extending below the knees. The women whom I have seen had no ornaments on, but the following are now in use among them, *cheruthali* for the neck, rings of brass for the finger, a kind of lead cylinder for the ear as *thoda*.

They are a dark-complexioned race, small in stature and very unclean. They wear tufts of hair on the top of their heads, bent a little to the back. They never soften the hair with oil. *Kaikotti Kali* for girls and *Aivarkali* for grown-up men before Bhagavathy, are their favourite games. They do not resort to tattooing.

L. K. ANANTHA KRISHNA IYER.

NOTES OF THE MONTH.

THE Bishop of Madras has published through the S. P. C. K. a little pamphlet entitled 'Our Mission Policy in India,' which is substantially a reprint of his letters to the *Guardian*, as to the relative claims of educational and vernacular mission work on the activities and funds of the missionary societies. The pamphlet has been sent to the Editor of the *Magazine* for the favour of review; and in any case the issues raised by the Bishop's attitude and utterances on the subject of higher educational work are of absorbing interest to the constituency to which we appeal. It is perhaps more convenient that we should deal with some of these points in these notes, than that we should give a formal review of the pamphlet in question. We may say at the outset that we are in cordial sympathy with what we may call the positive, constructive part of the pamphlet. The three great Societies which support the College have shown by their labours that they are keenly alive to the importance of vernacular work; their successful missions in South India are the best proof of their interest; they have their part in the "mass movements" which furnish the remarkable figures given by the Bishop in the new chapter (III) here added to his letters to the *Guardian*. If the pamphlet contained no more than a recognition, which some might think tardy, of the wonderful opportunity given to the missionary societies at the present day to gather in thousands of converts from among the ignorant and outcaste peasantry of India, there would be no call for criticism; and none need think we wish to exalt our own work by disparaging missionary labours and missionary successes of a different type. Further, if the Bishop feels the necessity of a stronger hold on the problems of missionary strategy on the part of the missionary societies, the want of "something like a general staff at home," to direct, revise, and improve the aims and methods of the active forces

in the field, we can cordially endorse his views. The more thoroughly the Churches at home appreciate and realise the facts as to the missionary situation in all its bearings, the better for the success and progress of the world-wide Kingdom of God.

Where we cannot help criticizing His Lordship is in what we are forced to call the inconsiderate character of his pronouncement. In the first place, everything that needs to be said in the way of positive statement in favour of vernacular mission work might have been said as clearly and (as we think) as effectively, without one word in disparagement of other methods of work. The avowed object of the Bishop's words is to bring about a reversal or modification of policy on the part of the Anglican missionary societies; but the work of other societies may easily suffer damage if his views receive a wide acceptance. Again, is not the depreciation of educational work only too likely, without any compensating benefit, to give a convenient handle to every carping critic, to every curmudgeon who wants an excuse for gainsaying the claims of missionary work? The new sources of supplies to which Dr. Whitehead looks for the means to "treble and quadruple our forces in the village districts," might surely be tapped just as readily without doing anything to imperil the resources on which our city missions depend. Still more important is the failure, as we must consider it, to realise the full scope and significance of the implications and presuppositions involved in some of the statements here made in regard to educational work. Some of these seem to us to go so deep into the fundamental conceptions of Christian life and service, that it may not be out of place to consider them at some length. We shall not attempt to give a full, positive statement of the case for educational work. To those who need such a statement, the apologetic of the Bishop of Lahore quoted in Chapter II will give sufficient matter for thought. But we shall try to give expression to certain facts and principles which seem to us to receive something less than adequate recognition in Dr. Whitehead's pamphlet.

All such discussions inevitably raise the question, what is the criterion of success in mission work? "The apparent hopelessness and ill-success of the work in India" (p. 34) might seem to indicate that the Bishop recognises that under the appearance of failure our work has made a real advance. But the tendency of the book as a whole, the enumeration of conversions given in Chapter I, and espepecially such passages as the last sentence of the Introduction, which speaks of the appointment of men for educational work as sending them "off where there is no harvest to be reaped," suggest distinctly that the number of converts or communicants is the standard by which the

Bishop judges. Now numbers can be put into schedules and reports; numbers are the test by which the inconsiderate public loves to judge. But we venture to think that numbers are not the test which the Master Himself will sanction. If you judge by any other test than mere numbers, we venture to assert unhesitatingly that educational missions in India are far from being a failure. We need not go beyond this pamphlet to find evidence of their success. Of one College it is admitted "that the students have developed a 'hearty respect and affection' for the members of the mission and made honest efforts after a higher life, and that many of them are conscious of the great debt which they owe to the distinctly Christian teaching of the College." But if that is true (and we believe it is true in the main of all the great missionary colleges of India) no man has any right to speak of such work as *failure*. We may not have achieved the particular kind, the particular measure, of success which we or others have been accustomed rightly or wrongly to anticipate; but it cannot be said that we have failed. Nor is it just to speak of the educated classes in India, without qualification, as unwilling to accept the Gospel. "Accept the Gospel" is a dangerously ambiguous phrase. Does a man accept the Gospel when he receives baptism at the hands of the Christian minister, or when he makes the law of Christ the rule of his daily life? To admit that many among the educated classes have already displayed "a growing appreciation of the truths of Christianity," a "sincere devotion to Christ as a man, and a higher standard of morality," is to admit that they have very really, if only in part, accepted the Gospel. But it is only in part, only in a limited and qualified sense, that many baptized pariahs can be said to have "accepted the Gospel." The supposed analogies of our Lord and St. Paul, therefore, who are cited (p. 31) as turning very speedily away from "people who show plainly that they have no wish to accept" the Gospel, are not in point. The Scribes and Pharisees from whom Jesus turned to the common people, the Jews from whom St. Paul turned to the Gentiles, were not willing to accept the Gospel in any shape or form. They not only refused Christian baptism and the Christian creed; they gave no respect or devotion to Jesus Himself, they refused to accept His standards of conduct for their life. The test which Jesus Himself persistently presses on men is the test of conduct and practice—"by their fruits ye shall know them." If a man is according a sincere devotion to Jesus Himself (though only to Jesus as a man), and earnestly striving to follow His law and example in his daily life, we have no right to speak of him without qualification as refusing to accept the Gospel.

DR. WHITEHEAD apparently views the revival of Hinduism, in face of, and under the stimulus of Christian missions, as a sinister portent.

But there is another aspect of the revival which seems to us the earnest of our ultimate victory, and a mark of success already in a measure achieved. We say nothing of the comparative failure of the Brahmo Samaj and the Arya Samaj, and the similar failure one may venture to prognosticate for militant Vedantism and Theosophy. Our point is first that the revived activity of Hindu religious thought is a sign that the higher Christian missions have had some effect on India, and secondly, that it is full of the promise of more abundant success in the future. The revival indicates a deeper longing in the heart of educated India, which popular Hinduism is powerless to satisfy. The Gospel offers the satisfaction of that longing, and, therefore, appeals powerfully to all who feel it. The exponents of the Hindu revival contend that no Indian need turn to the foreign religion; the ancestral, national faith is sufficient to meet all his needs. Is it sufficient? That is the question. No Christian will entertain a doubt as to the answer; we can continue our missions to the higher classes in India with unquestioning faith as to the result. If Hinduism has the power fully and finally to meet the needs of the human heart, the case for Christianity vanishes. If Hinduism fails, can there be any question as to what will in the long run take its place? It is just because He alone can satisfy the deepest human cravings, that Jesus Christ will draw all men unto Himself. The fact is that Hinduism is not the first system that has been stirred up to fresh activity, and moved to set its own house in order, by contact with Christianity. And the fate of the attempts to revive the cults of Greece and Rome, the failure of Neo-Platonism to meet the wants of humanity, are full of happy augury in view of present-day revivals of Hinduism.

In connexion with some of the problems of missionary work, we often hear it said that "the good is the enemy of the best." It is possible that this will be put forward prominently in the controversy that has now been raised as to the value of educational missions. We do not mean to suggest that the Bishop's pamphlet uses this as an argument, though the facts which give point to such a remark are part of the material it deals with. The truth of the contention need not be questioned. Again and again in the history of mankind it has been found that a smaller, though immediate, advance has the effect of postponing a greater advance which might have been made after a short delay. It is true in politics, it is true in religion. But, however we may regret that the greater step cannot now be taken, we must not let that blind us to the fact that a real advance has been made. Consider, for example, the case of negro tribes in Central Africa. If the Christian missionary reaches them while they are still raw heathen, worshipping

demons and stocks and stones, their speedy conversion to Christianity is probable. But if the Muhammadan missionary reaches them first, and makes them followers of Islam, their conversion to Christianity is delayed (so far as human judgment can estimate) for many generations, perhaps for centuries. Now greatly as we may deplore the failure of the Christian Church to anticipate the Muslim propaganda, we must in honesty admit that the change from African fetichism and demonolatry to Islam is a real moral and religious advance. On any other assumption, it is irrelevant to speak of *good* as coming into the question; and the candid critic will have no hesitation as to the comparison of the two religious states. In the same way, if it be contended that Hindus, accepting a large measure of Christian morality, but clinging tenaciously to Vedantism or Theosophy, are less likely to accept Christianity in full than those who are as yet wholly untouched by the influence of Christian thought, we must recognise clearly the limitations of legitimate inference from the contention. That good has been accomplished, that some advance has been made, is surely a matter for rejoicing. If it is true—and we have yet to hear it denied—that, on the whole, the better classes in Hinduism are observing to-day a higher standard of morality than their forefathers, that is in itself good. Whether the good is here the enemy of the best, we cannot say; at any rate, we may thank God that it is good. The modern Hindu undergraduates are certainly not in any large numbers the avowed disciples of Jesus Christ. But if, in ever increasing numbers, they are learning to look to His example with reverence, to judge their own conduct by His canons of purity, righteousness, and brotherliness, and to practise His commandments to love God and to love their neighbour, this is no light matter, but one for which every loyal follower of Jesus will surely praise the Father in heaven. And if the missionary colleges have helped to bring this to pass, no man has a right to describe their work as a failure.

WE may go a step further, however, in this case. The advance indicated is not only good in itself; it is rich in promise of further advance. It is a commonplace with missionaries in India that one of the difficulties of their work is the defective sense of sin which seems to be characteristic of the Hindu consciousness. Now, we venture to say that no man or nation can long and diligently follow the teaching of Jesus, and fail to develope a greater sensitiveness to sin. A man cannot assimilate the lessons of the Sermon on the Mount, and remain content with external and formal righteousness, divorced from purity of heart. If it is true, as many tell us, that young India is more and more coming to recognise the moral beauty and purity of the teaching

and example of Jesus, to accept His standards of judgment, and to try to conform to them in practice, the issue cannot but be good. In the effort to realise the righteousness Christ preaches, success will mean moral regeneration, failure, a new and keener sense of shortcoming—that consciousness of sin, that need of a Saviour, which will at last enable the Christian Gospel to make its full appeal. The results we labour for may be far off, but they are well worth many years of patient and apparently fruitless toil. It may be true that the educated class of to-day is unwilling to accept the Christian creed; but will the same thing necessarily be true of the educated class of to-morrow? In this possibly long evolution of a Christian conscience our present work has its necessary place. The closure, therefore, of missionary colleges would be the abandonment of a fruitful and important field of work.

UNDER the pressure of the more exacting demands of higher and increasingly elaborate education, missionary societies are finding it increasingly difficult adequately to equip and staff their colleges. It is possible that sheer financial necessities may force on them a policy of retrenchment in higher education. The Bishop of Madras apparently contemplates this result with equanimity. "It is more than possible that......the higher teaching will soon pass out of the hands of the missionaries in our Indian Universities, just as at Oxford and Cambridge it has passed out of the hands of the clergy." For our part, we cannot look forward without misgiving to a time in which higher education is to be abandoned by the missionaries to the hands of Government officials, and avowedly non-Christian if not non-religious institutions. Nor can we accept the supposed analogy of Oxford and Cambridge. The education there is no longer in the hands of the clergy as such; but many of the best teachers in both Universities are clergymen. We think it is recognised both in Oxford and Cambridge that the teaching profession is indeed "a cure of souls," though not identical with the cure committed to the pastor of a parish. The strength of the best colleges in Oxford and Cambridge lies very largely in the fact that their work is so much in the hands of men, whether clergy or laymen, who have this high sense of their task, and may be recognised as "called" to teach. Dr. Whitehead says, "It remains to be seen... whether the Missionary Societies will be able in the future to command the services of a body of specialists in education inspired by missionary enthusiasm." The task will certainly be difficult; we do not think it is impossible. There are many men in the English Universities to-day who are keenly alive to the duty of world-evangelization, but by no means conscious of a call to the Christian ministry. Let the Home Churches clearly recognise the need for "a body of specialists in edu-

cation inspired by missionary enthusiasm," and we believe they will find that this is just the appeal that is needed to enlist many promising recruits. Most of the missionary societies are familiar with the phenomenon of medical students who are quite ready and willing to become medical missionaries, but firmly refuse to enter the ministry. In the same way we may find, and indeed are finding, another body of lay missionaries arising, whose special vocation is to the educational work of the mission-field. The increased necessity for specialisation in missionary work need not mean the abandonment of any particular department; it will only call for greater care in the selection, training, and appointment of the men sent out. We need to widen, not to narrow, our conception of the missionary "call."

KOREA has been the object of a somewhat pathetic interest in the political world during the present year, through the action of its representatives at the Hague Conference, and the rapid development of the Japanese protectorate. To judge by an article in *The Times* by Lord William Gascoyne-Cecil, it is likely to attract keener interest in the religious world, by reason of the very remarkable developments of the work of the American Presbyterian Mission. The article, and the facts it records, are the more noteworthy as Lord William writes confessedly from the standpoint of a High Churchman, with no antecedent bias or even friendliness to revival methods and results. No one who reads the article can doubt that there has been a very real revival of religion, an advance in holiness, among the people of Korea. Briefly the facts are these. The converts and those under instruction in the Mission had been gathered together by the missionaries for about a fortnight's meetings, not for what are called devotional purposes, still less with any intention of stimulating a "revival," but simply for steady, unemotional teaching. After the lapse of more than half the period, the course was suddenly and unexpectedly interrupted by one of the Koreans who insisted on making confession of his sin. The assembly was strangely affected; many hours were spent in prayer, in confession and supplication. Man after man made open confession of hidden sins, and showed the reality of his penitence by making all possible reparation. Far from fostering the contagion, the missionaries strove to discourage it, but all in vain; and the wave of penitence and contrition, while bringing about an unmistakable uplifting of the members of the Church, has had a very remarkable effect on the surrounding heathen. To them it is an incontestable evidence of Divine power in the new religion. That the men who make such confessions have been guilty of such appalling sins does not surprise them; doubtless their own consciences bear records fully as black. But that they should freely and spontaneously make confession of them is nothing

short of miraculous; not even the tortures of the rack would have wrung such admissions from their own lips. The religion that can work such amazing results must be indeed the power of God.

STRANGE as we may think these manifestations, they are by no means without parallel in the history of the Christian Church. Lord William Cecil himself points out their striking resemblance to the events of the Methodist revival. "You have only to read the journal of John Wesley and compare it with the account of the manifestation at Pyeng Yang to realise that the phenomena are very closely akin. There is in both cases an extraordinary manifestation of power; people are convinced of their sins by another force than reason, and the power that convinced gives them strength, not only to overcome sin, but to convince others. The Koreans who were at the original meetings have gone forth like Wesley's converts far and wide preaching the faith, and like Wesley's converts their preaching has been wonderfully successful, so much so, that there are not a few who say that it is through Korea that the light of Christianity will shine on the Far Eastern World." Besides the Methodist movement, there is a more recent revival, characterized by similar manifestations, which we wonder Lord William should not mention—the revival in Wales. And doubtless it will occur to the reader that after all each of these modern awakenings does but reproduce the essential features of the great revival in the world which attended the preaching of the Apostles. Two points in particular impress us as significant in this movement, both of which are also points of resemblance to the cognate manifestations in England in the Eighteenth Century and but recently in Wales. The first is that it follows on the heels of a work of patient teaching. Every one knows how assiduously Wesley and his helpers set themselves to instruct their nation, "to spread Scriptural holiness through the land." And those who have tried to gauge the antecedent forces that developed the revival in Wales attribute it in no small measure to the years of patient, thorough teaching of the Bible to which the Churches in Wales had persistently devoted themselves. So, too, the missionaries in Korea, far from seeking to play on the emotions of their flock, to produce anything like hysterical excitement, were soberly and patiently instructing them, even at the moment when the fire of revival broke out. The second is the remarkable evangelistic power displayed by the converts, who go forth in their turn to awaken in others the same earnest contrition, the same steadfast purpose of amendment, that have marked their own conversion.

SUCH events cannot but make the Christian reader ponder; and it seems to us that they have a peculiar suggestiveness for us in India at the

present day. One feature of the revival that strikes us is that it effectually belies the idea that Christianity is necessarily Western in its character or anti-national. Far from presenting itself to the Koreans as anti-national, the religion of Jesus seems to them to give to their unhappy nation new possibilities of hope and life, denied them by their present condition of political subjection. Indeed, the Japanese authorities in Korea seem to have serious fears that the movement may be deliberately taken up by political agitators and used as a cloak for an anti-Japanese propaganda. Further, it is a strong evidence to our faith (which is only too apt to waver and grow dim) that Jesus Christ is indeed the universal Saviour, appealing to deep-seated needs that are common to all our race. There is little enough in common between an Englishman and a Korean ; but the same power which wrought such changes in England is evidently manifesting itself, with very strikingly similar attendant circumstances, in Korea to-day. The faint-hearted followers of the Cross may take courage when they see such triumphs won by the Spirit of their Lord. Again, the movement is a witness of the present power of the Holy Spirit. Apostolic manifestations are so apt to seem to us far-off in time, unique in character, not likely to be reproduced in our own time and country. Even the Methodist revival is already ancient history ; and Wales, as a Western land, seems but a doubtful precedent for India. But Korea is of the East, Eastern. If the Holy Ghost can thus stir the hearts of men in Korea, why not in India ? Especially would we emphasise in this connection the importance of faithful teaching. Those who whole-heartedly persist in teaching the truth of the Gospel, who patiently and faithfully make known the Word of God, need not fear for the result. It may not come soon, it may not come in our own lifetime ; but the harvest is none the less sure because it is long delayed. It may be that the work which even now seems to many so hopeless is leading up to just such a mighty awakening in India as has lately been witnessed in Korea.

REFERENCE has been made in previous numbers of the *Magazine* to the union to be effected between the Colleges and Missions of the Church of Scotland and of the United Free Church of Scotland in Calcutta. Of the many projects of Christian union at present under consideration in India this is in many ways the most momentous. On the 1st June next, as we learn from a Missionary Paper of the United Free Church, "Calcutta Christian College will open its doors," on the very site where, before the days of the Disruption, Dr. Duff began his great work. This healing of an old breach is a beautiful example of the fruits of the Spirit, and worthy of the emulation of all Christians in every land. Work begun under such hallowed auspices can hardly

fail to achieve success. The Spirit of God will make perfect the good work that is so manifestly of His beginning. The new departure has especial claims on our sympathy. In addition to the bonds of a common work, the fact that the Madras Christian College is itself a "union college" cannot but make us view with interest the affairs of Calcutta Christian College. Indeed, one can hardly help asking whether some wider union yet might not be effected here in Madras, for the strengthening of missionary education. The constitution of the Christian College deliberately contemplates the union of many societies to support the single foundation. Hitherto only three of the home societies have seen their way to join in the union. But when union among the Churches is so much in men's minds, and when there is so much to suggest the greater concentration of effort on missionary education, it would almost seem as though the time is ripe for greater developments. In Calcutta, the twelve Scottish Professors, hitherto supported in the several Colleges of the two Churches, will be retained as the European staff of the united College. Such an economy of effort promises great things for the spiritual and educational efficiency of the College. If, as many suggest, the pressure of higher standards of education makes it in the future impracticable for the various missionary societies to maintain their independent colleges, we cannot help thinking that the policy of amalgamation is better than that of complete abandonment. It is probable that in the near future a society will find that the maintenance of a college with only two or three European professors is not to be thought of, while the cost of increasing the staff may be too heavy a burden for its resources. The closing of such a college means a distinct loss; its amalgamation with another college, similarly placed, or with a larger institution, with a larger staff, is not simply a saving of that loss; in our judgment, it brings positive gain. We are confident that the twelve professors in Calcutta can do more work, better work, in one College than they could in two. As a bright example to all the Churches of what may be achieved by brotherly union and co-operation, and as a signal pledge that the Churches of Scotland have not lost faith in missionary education, the amalgamation which gives birth to Calcutta Christian College fills us with hope and encouragement.

LITERARY NOTICES AND NOTES.

French Commercial Practice connected with Export and Import Trade, Part II. By James Graham and George A. S. Oliver. London: Macmillan & Co.: 1907. Price 4*s*. 6*d*.

In our June issue we noticed the Spanish volume of the "Hooper and Graham series." The present French volume appears to be in

every way a most practical and well-planned book. Its first portion consists of model letters in the French business style, under the heads of Circulars, Correspondence with agents, Correspondence relating to transactions in goods, forwarding packages for shipment, claims, etc., Correspondence relating to payments, drafts, account current, dunning, etc., Correspondence relating to enquiries made about firms, and information supplied, Correspondence relating to suspension of payment, letters of introduction and of credit, applications for situations, etc. Then follow notes on the vocabulary of the model letters, questions for conversational exercises, and exercises based on the series of model letters and intended to be carefully written out. The book, which is enriched with a number of facsimiles, ends with a useful list of abbreviations commonly employed in French Correspondence.

The Faith of Islám. By the Rev. Edward Sell, D.D., M.R.A.S., F.M.U.; author of 'The Historical Development of the Qur'án,' 'Essays on Islám,' 'Islám: its Rise and Progress.' Third edition, revised and enlarged. Madras: S. P. C. K. Depôt: 1907. Price *Rs.* 5.

THE first edition of this well-known book embodied the results of fifteen years' acquaintance with Islám in India. The second edition was the maturer fruit of another fifteen years. And now, after an interval of ten years more, Canon Sell has the opportunity of still further enlarging and improving his work. The additions include a list of the verses cited from the Qur'án and a table showing the approximate chronological order of the Súras in the Qur'án. Much larger use has also been made of Baiḍáwí's Commentary. For the general reader, perhaps, a still more important feature of the new edition is that, through having been brought out by a local Press, its price has been greatly reduced.

It would be out of place to offer a formal review of a book which has been so long before the public. It will be enough to remind our readers that its object is not to sketch the origin of Muhammadanism or its political developments, but to show "what the Faith of Islám really is, and how it influences men and nations in the present day." No one can fail to realise the importance of such an undertaking, and the author's wide knowledge of Muhammadan literature and his long acquaintance with Muslims give him exceptional qualifications for his task.

A New Geometry for Middle Forms. By S. Barnard, M.A., and J. M. Child, B.A., B.SC., London: Macmillan & Co., 1907. Parts I, II & III in one volume: Price 3*s.* 6*d.*

THE book fairly covers the ground of the first four books of Euclid and is admirably adapted to the requirements of the school final tests and the new Matriculation Examination of Indian Universities.

The problems are numbered separately from the theorems and the four books of Euclid are here condensed into 34 main constructions and 59 theorems, to which are added at the end four more theorems numbered 72 to 75. All these propositions are carefully graded and re-arranged according to their difficulty and importance.

There are also numerous other Exercises (answers to some of which are given at the end) that completely exhaust the subject, both theoretical and practical, and will be extremely useful to the intelligent student. The whole arrangement is original, the methods adopted simple, and in accordance with the latest needs of Practical Geometry, and the expositions clear and thoroughly logical. It is a distinct improvement upon Euclid's book and methods, and we believe it will prove an excellent text book for the Schools and Colleges of this Presidency.

Parts III and IV are bound together in a separate volume and priced 2*s.* 6*d.*, the fourth part being an ample equivalent to the Sixth Book of Euclid.

A RECENT issue of *The American Review of Reviews* contains an Article that calls for a notice from the *Magazine*. Its subject is "India: a Nation in the Making," its author, the Rev. W. M. Zumbro, President of the American College, Madura. The ferment observable recently in India is interpreted as indicating the impending birth of a new nation. The article is brief and sketchy—presumably busy Americans have not time to read long accounts of Indian affairs. But it is clear and suggestive. The discontent is summarily set forth under three aspects—political, industrial, religious and social. The antiquated methods of Indian agriculture and industry come in for severe criticism, as we might expect. There is some account of the work being contributed, chiefly along missionary lines, by America and Americans. The writer is satisfied that the people of England mean to deal fairly by the people of India, and points out that the present unrest is no discredit to England, but rather the reverse. He points also to the hopelessness of any uplifting of the mass of the people along purely Indian lines, a hopelessness frankly confessed by a Hindu publicist in writing the 'progress report' of this Presidency a few years ago.

The article is open to criticism on the score of its silences; perhaps brevity made this inevitable. There is not a sufficient emphasis on the importance of the mass of the people of India, and its claims to consideration, and of the dangerous ambiguity of many contemporary refer-

leaden tablets, slips of papyrus, broken pottery, as well as on monuments of bronze or stone. Private letters, memoranda, accounts, receipts, as well as records of a more public character and a more permanent purpose, are called into consideration. The reader may ask, Why? what bearing have the trivial personal affairs of unknown men in the ancient world on us and our religion? what light can such writings possibly throw on the New Testament?

This is just the question the book is meant to answer. Without attempting to summarise Prof. Deissmann's work, we may point out that these apparently unimportant writings throw a good deal of light on the language of the New Testament, and on the life in the midst of which it grew up. To quote one example only in illustration of the first point—What does Jesus mean when He forbids His disciples, on their evangelistic journeys, to carry a 'wallet'? Prof. Deissmann brings forward (pp. 41 sq.) evidence from the records which suggests that He had in mind the bag for the storage of offerings carried by professional religious beggars in His day. We can see how this direction, now full of meaning for us, would help to distinguish the messengers of the Son of Man from the mendicant votaries of heathen deities, and to bring into sharp relief the free grace of the God Whom they proclaimed.

Further, the monuments in question, in contrast with the purely literary documents, help us to appreciate the strong religious life current in the Roman Empire, and so to understand how true it is that the Son of God came in 'the fulness of time,' to a world prepared to receive Him. The sense of death and mystery, the hopelessness in the face of sorrow and bereavement, indicated by the letters and epitaphs of humble folk, throw light on the strength with which the Gospel of Jesus appealed to the ancient world. It is religion, not theology, that is the strength of the New Testament; and the religion of the time is abundantly manifested in these records. Prof. Deissmann's argument, emphasising the points that would stand out as distinctive in the new religion, in face of the divers cults of the Roman Empire and the Orient, helps to give you a clearer sense of the unique value, and the vital elements, in the religion of Jesus. It is the strong sense of the One Living God, the person of Jesus Himself, the sure hope of eternity, and the inexorable moral earnestness, that marked off Christianity from all other religions. And it is surely just these points that are permanently important. The power of the new life, of the new relation to God made possible in Christ Jesus, carried all before it.

The problem that remains for Christian scholarship is to develope the lines of inquiry already opened, to pursue every clue, till we have before us the whole life of antiquity; and finally to exhibit Jesus by

this means as indeed the *Pleroma*, the fulness, meeting as no other can the permanent needs of the religious consciousness in man. To this end, Prof. Deissmann would fain see the work of many scholars concentrated on the production of a *Thesaurus* of the language of the New Testament, which should be indeed a treasury of heavenly lore.

The book is written in an easy and graceful style ; the matter is attractively handled ; and there breathes throughout a keen evangelical sympathy, and a fine spirit of reverence, that will commend the book to the Christian pastor and teacher. It remains only to add that the translator, Mr. Strachan (an English lecturer in the University of Heidelberg), has done his work admirably. As you read, you are never painfully conscious that it is only a translation after all. Without external evidence, you would never suspect that the book was not originally written in English.

We beg to acknowledge, with thanks, the receipt from the Christian Literature Society of two pamphlets, which we hope to notice in our next issue, *viz.*, *Evolution and Christianity*, by the Rev. H. Pakenham-Walsh, B. D., and *Two Questions*, by A Presbyter.

LITERARY NOTES.

MALARIA is so much with us, and so visibly persistent and penetrating in its influence, that it hardly surprises us to read that it is claimed to be one of the great world forces in affecting the civilizations of the world. A recent volume entitled ' Malaria : a Neglected Factor in the History of Greece and Rome ' is the work of three authors, Mr W. H S. Jones, Major Ross and Dr. G. G. Ellett. Their joint contention is that pathological changes not less than political, influenced the lives of the Greeks and the Romans in their corporate capacities. Greece became affected with malaria during the fourth century, B.C., and during that century a change took place in Greek morality and character, and before a century had passed the Greeks lost much of their ancient vigour and strength. The evidence connecting malaria in Rome with an altered moral character on the part of the people is of a more shadowy nature, but Mr. Jones believes that the blood thirstycharacter of the later Roman was a product of the same disease. How far their contention will stand the test of a completer historical investigation remains to be seen, but the steady weakening of a nation's power through widespread and persistent malaria hardly admits of a doubt.

ONE of the most valuable influences in recent decades in University life has been that of Edward Caird, until lately Master of Balliol. This

influence will be perpetuated by the publication of his volume of Lay Sermons delivered in the Hall of Balliol College. The following paragraph exhibits his standpoint in the world of faith :—

'True Christianity is not something that was once published in Palestine, and which has been handed down by a dead tradition ever since; it is a living and growing spirit that learns the lessons of history, and is ever manifesting new powers and leading us to new truths. And the truth to which it is leading us in this generation seems above all to be this, that the Christian must not live mainly for another world, and seek to reach purity by escaping from earthly interests and affections; but that the way to salvation here and hereafter lies in a deeper understanding of the wonderful world in which we are placed, and a higher conception of all the ties, material and spiritual, that bind us to our fellow-men.'

In the death of Sir Lewis Morris last month we have lost one of the best known of our present-day poets. He was also one of the most voluminous. He was born at Carmarthen in 1833, and was educated at Jesus College, Oxford. His first publication dates as far back as 1872, when he issued anonymously his 'Songs of Two Worlds.' The work, however, by which he is generally known is his 'Epic of Hades,' which was published in 1876. His style was modelled largely on Tennyson, though he was by no means a slavish imitator. In the opinion of many he was the rightful successor of Tennyson in the post of Poet Laureate.

Among coming books of interest to Indian readers is 'A Holiday in the Happy Valley with Pen and Pencil,' by Major T. R. Swinburne, published by Messrs. Smith and Elder. Another is 'Bombay in the Days of George IV: Memoirs of Sir Edward West' by Dr. F. D. Drewitt, published by Messrs. Longman.

Lovers of Browning will be interested to learn that Mr. Charles W. Hodell is publishing with the Carnegie Institution of Washington the 'old yellow book' which gave the poet the story which he used at such length in 'The Ring and the Book.' It is being reproduced by the photographic process, and will cover about 600 pages. Two-thirds of the edition will be distributed among the leading libraries of the world.

A new Monthly Review has just been published by Mr. Fisher Unwin with the title—'The International; a Review of the World's Progress.' The editor is Dr. Rodolphe Broda of Paris, and about 250 correspondents from all parts of the world have been secured. The Review appears simultaneously in English, French and German. Its

great object is to apply the experience of one nation for the benefit of others and thus promote 'the realization of concrete reforms.'

THE popularity of Dr. W. H. Fitchett's 'Tale of the Great Mutiny' is evidenced by the fact that it is now in its sixth edition. The present edition includes 'The Diary of the Siege of Lucknow' by an Officer's Wife, which appeared recently in the *Graphic*.

THE *Athenæum* announces that the official life of Herbert Spencer, by Dr. David Duncan, is now complete and will shortly be published. The publication of the autobiography must have greatly added to the difficulties of the biographer. It is stated that the incidents described in the autobiography will not be repeated. This latter volume, moreover, ends with 1882. From that date Dr. Duncan will have an untrodden field.

THE *Academy*, quoting from the *Evening Standard*, gives an interesting account of a discovery of a papyrus at Elephanta by the German Scientific Mission. The papyrus is in Aramaic, and throws light on Hebrew history. It is stated that it may prove an addition to the Book of Nehemiah. It is a petition from the Jewish inhabitants of Elephanta to the Persian Governor of Samaria in the seventeenth year of Darius.

SCIENCE NOTES.

IN a communication to the Paris Academy of Sciences, Prof. Lapparent announced that Prof. Bordas had found that corundum is converted into precious stones under the influence of radium. When fragments of corundum were placed in contact with a tube containing radium for a month, they changed colour and were transformed into crystalline varieties of the mineral. Some pieces became yellow, like topazes; others purple, like amethysts, blue like sapphires, and red like rubies. Prof. Lapparent stated that they had been shown to a jeweller, who found it impossible to distinguish them from precious stones. He sought, however, to calm the apprehensions of the owners of precious stones by pointing out that at present radium is so scarce and so difficult to obtain that there cannot be any very great output of precious stones manufactured by its means, even if the process should prove to be invariably successful.

THE diamond which was presented to the King by the Transvaal Government on his birthday last month is by far the largest diamond known. It was found at the Premier Mine, near Pretoria, and is named

the Cullinan diamond after the Chairman of the Company which owns the mine. It is four inches long, two and a half inches wide, and two inches high, and weighs over one and a third pounds. It is thus more than three times the weight of the largest diamond previously known—the diamond found at Jagersfontein in 1893—and is sixteen times larger than the Kohinoor. It has eight faces which are described by Dr. F. H. Hatch as showing that it is only a portion of the original crystal. This crystal must have had the shape of a distorted octahedron, and four of the faces of the Cullinan diamond are those of the original octahedron and four are cleavage faces parallel to the other faces of the octahedron.

THE Lusitania has established a new record for the Atlantic passage, her fifth westward run having been accomplished in four days, eighteen hours, forty minutes. The Mauretania—the other great turbine steamer which has been built for the Cunard Company—promises to be even faster. On a forty-eight hours' trial run, its speed averaged 26·04 knots. Its turbines, which are so powerful that in the aggregate they can develop 70,000 H. P., are reported to have worked with remarkable steadiness. Starting at about 186 revolutions per minute, they steadily increased in speed and for hours ran at 193 to 194 revolutions. The significance of this result may be realised when it is mentioned that the weight of the revolving mass in the low pressure turbine casing is 125 tons, that the peripheral speed is more than 100 miles per hour and that the clearance is only eight hundredths of an inch. In the case of the high pressure turbines the clearance is still less. The steering mechanism also proved most satisfactory, for with the rudder hard over and all the propellers running ahead the turning circle was only two and three-quarter lengths.

IN the construction of these great Cunard liners a great deal of thought has been given to the prevention of the vibration which is usually so unpleasant in steamers going at a high speed. Even with the screw perfectly balanced, vibration is unavoidable, for it has to revolve in water set in motion by the advance of the ship, and in the "frictional wake" the forward motions of the particles of water vary according to their distance from the hull. Consequently there are variations in the effective thrust on each unit of blade area as the propeller rotates, with the result that a succession of impulses is produced, reacting on the structure of the ship. The local movements which these impulses would tend to set up in the lighter parts of the superstructure have been overcome by local supports or stiffening and in the fittings care is taken to prevent any rattling.

In an article on the subject contributed to *Nature*, Mr. Hardy states that as it is not possible to get an indicator diagram of a turbine, the work done is measured on the Mauretania by torsion meters directly applied to each shaft. Two wheels are fitted on the shaft at some distance apart, each of which in its rotation makes an electrical contact. The contacts are exactly in line and, therefore, are coincident in point of time when the shaft is at rest. When the shaft is rotated, it suffers torsion, and the aft contact lags behind the forward one. The angle of the lag measures the torsion. The instrument is calibrated by determinations made in the shops of the twist which the shaft suffers from couples of known magnitude. In the navigating house of the Mauretania are four dials, on each of which a hand revolves in the direction and at the speed of the particular propeller shaft to which it is attached.

Mr. Hardy remarks that the parts of the machinery which impressed him most were "the controlling platform of the engine-room, where a few small levers control the gigantic forces pent up in the long polished barrels of the turbines, and the small, easily-manipulated wheel in the wheel-house, which, by means of a small hydraulic motor, controls the enormous steering engine sunk below water level some 650 feet distant." "Over the great engine-room steam pipes arch large enough for a boy to walk through, and the exhaust from each low-pressure turbine passes through a 'pipe' 14 feet by 16 feet." "The stoke-holds are so efficiently ventilated by powerful fans as to be cool save when the furnace doors are actually opened, in spite of the pres-
ence of 192 furnaces."

The vital properties of milk have been studied by Dr. Myer Coplan, of Leeds, by observing its effect in different conditions on organisms which occur normally in the alimentary canal. The various experi-
ments show that the factors controlling the organisms in milk are ex-
plicable on the grounds of inhibition and latency. Inhibition is a vital
property of new milk and is manifested as a bactericido-inhibitory
power at ordinary temperatures for six hours after milking, at blood
temperature for one hour and at 0° C. for twenty-four hours. The
action of preservatives is to weaken this power as well as to restrain the
growth of organisms. Latency is a term used to indicate the series of
phenomena which first characterises the growth of organisms when
there is alteration of environment, *e g.*, food supply, acidity or tempera-
ture. Dr. Coplan shows that in children fed on breast milk, organisms
have very little opportunity of increasing, for they are acted upon both
by the body juices and the bactericido-inhibitory action of the milk.
Next in order of value is bottle feeding with new milk, such as is

obtained under ideal conditions of early cooling, immediate delivery and cool storage in uncontaminated vessels, although by this method three-fourths of the bactericido-inhibitory property of the milk is lost.

THE controversy which has been carried on for many years regarding the feeding of the snakes at the London "Zoo" with live animals seems likely to be settled at last. It appears that Mr. R. J. Pocock, the Superintendent of the Gardens, and Dr. Chalmers Mitchell, the Secretary of the Zoological Society, have for some time been testing the question as to whether the snakes would refuse to touch dead food, and an announcement was made at the November meeting of the Society that the result of their experiments conclusively showed that all the snakes could be fed on freshly killed animals. Thus, the huge python was offered a goat, five pigeons, and two rabbits, all dead, and demolished the lot at a meal. The poisonous snakes, such as the cobra and the rattle-snakes, were found equally ready to eat birds and other creatures offered under the new conditions.

AN investigation of the results obtained on the destruction of anthrax spores by mercuric perchloride has been carried out by Messrs. Madsen and Nyman. They find that the rate of disinfection is expressed approximately by the following formula employed in physical chemistry in the study of mono-molecular reactions :—$dx/dt = K(a-x)$, in which $(a-x)$ represents the number of germs alive at the time t, and K is a constant indicative of the disinfecting effect. The constant varies with the temperature, an increase of 10° C. raising its value about two and a half times. The number of surviving microbes decreases, first rapidly, then more and more slowly, and for a long time remains near zero without quite reaching it. This appears to show that it is a mistake to judge of a disinfectant by the time limit in which it kills all microbes, especially in view of the great individual variations in resisting power shown by different individuals of one species. A better test would be to compare its action with that of perchloride of mercury upon anthrax spores.

IT has been ascertained as the result of numerous experiments that in the measurement of rainfall by means of an ordinary rain-gauge errors of considerable magnitude occur during the prevalence of wind, and point to the conclusion that such errors are due to the eddying of the wind round the mouth of the rain-gauge. In 1889, Professor Cleveland Abbe found that the errors could be corrected by comparing the readings obtained from one rain-gauge with those of another, fixed at twice the height above the ground, while about the same time Professor

and Father Tyrrell. These two men speak for many in the Church beside themselves; and it seems very improbable that any encyclical which the Pope may issue will heal the divisions in the Church to which they bear witness. For the present, says Mr. Addis, there is in the Church no acknowledged authority in matters of faith. If it be said that the voice of authority is to come from the Pope, it is easy, he says, for the rebellious Catholic to maintain that the Pope's brief is not *ex cathedra* and, therefore, not infallible. It is no less easy, he says, to explain away the decrees of a Council.

In order to crush out the errors which menace the Church's life the Pope has resolved that the basis of all theological instruction shall be the philosophy of the Middle Ages. He forgets, says Mr. Addis, that he is not in the Middle Ages, and that error cannot now be reported by denunciation and espionage. 'He has done his best to make Romanism an impossible creed for educated men. He may succeed in expelling "modernists" from the Church, though they are spread in many lands, represent the utmost variety of interests, philosophic, critical, and social, and possess learning, ability, and influence in a Church which has none of these precious qualities to spare. The Popes have won such victories in the past, but they have been Pyrrhic victories. They drove out Luther and lost the allegiance of the most progressive nations in Europe. They crushed Jansenism, and the result may be seen in the France of the Revolution and the France of to-day. The Church of England has faults of her own. But she has not proclaimed war against knowledge; she has not lost faith in candour, and truth, and justice.'

Sir Algernon West contributes an interesting article on the late Queen Victoria, *apropos* of the publication of a selection from her letters. The selection of the letters was entrusted to Mr. A. C. Benson and Lord Esher, who state that it has been made from over 500 volumes. The three volumes now published are, therefore, as Sir Algernon West says, only a valuable *précis* of the whole. In the record of events which they furnish there is little that is new, but they will be an everlasting testimony to the goodness of heart and the great abilities of Queen Victoria and an everlasting monument to the industry and unflinching devotion to duty displayed by her as well as to the love and affection with which she was regarded by her people. Her early correspondence shows how capable she was of deep and lasting affection; and her correspondence at such a time as the Crimean War and the Indian Mutiny shows how calm and wise her judgment was in face of grave disasters. As head of the constitution for nearly two generations she came intimately into contact with many types of men, but while she had her likes and dislikes she endeavoured never to allow personal prejudices to interfere with her duty to the nation. It is rather remarkable that she had originally a strong dislike to several men whom she ultimately came to regard with warm affection.

'Idealism and Politics' is the title of an article in which Professor Henry Jones examines the grounds of the severe condemnation meted out to the English people by Mr. Hobhouse in his book called *Democracy and Reaction.* This book, says Professor Jones, was evidently inspired in great part by the South African War and the incidents which led to it; and the character of that war, he says, or at least the way in which it was brought about, was such as to cause deep misgivings in many minds and to disturb the calm of many thoughtful men. If Mr. Hobhouse had united his condemnation to the events of the time, Professor Jones would be little disposed to object to his statements. But the question raised in *Democracy and Reaction* is not that of the near nor of the temporary lapse of a people from the paths of political rectitude under the existing influences of a great conflict. It is the question whether certain facts connected with the war may be taken, amongst others, as symbols of political degradation—of a degradation so general as to affect the whole people, so deep as to reach the intellectual and moral sources of their action, and to change the permanent conditions of their existence. Mr. Hobhouse's charge against the

process of logical inference and studious thought, the privilege of a life moulded to such an end, but comes to each human being through a sense as direct as that by which the eye discerns colour or the ear hears sound. Protestantism dethroned an infallible Church but enthroned an infallible Book, and the belief in the inner light, which should have been its guiding star, was left to the small and persecuted body of the Quakers. Gerrard Winstanley was for a short time in profound sympathy with Quakerism; and if it cannot be maintained that he was the author of it, he was an advanced representative of the movement that gave birth to it. 'In such an emancipation from the narrowness of the past as a true Protestantism, which is also a true Quakerism, would enjoin, Winstanley went far beyond Fox.' He brought the principles of the Reformation on to political and social ground. His rules of action were all part of his religion. In this he was like the distinguished Russian Tolstoi.

Mr. J. E. G. de Montmorency deals with the question, 'Who was King Arthur?' which is at present arousing a good deal of interest among historians. The solution of the Arthurian problem, he says, depends on a close examination of the historical value of the mediaeval legends relating to King Arthur and a close analysis of Welsh material. This, of course, is a task beyond the scope of a magazine article, and Mr. de Montmorency's object is merely to draw attention to the importance of the problem. A very strong case can be made out, he says, for the Roman origin of King Arthur; and the historical importance of this lies in the fact that it strengthens the evidence for the permanent effects of the Roman occupation of Britain.

Dr. Dillon devotes a considerable portion of his article on 'Foreign Affairs' to the agreement recently arrived at between Russia and Great Britain. He highly approves of the agreement, and gives great praise to Sir Arthur Nicolson for the patience and tact which he displayed throughout the somewhat difficult negotiations which led up to it. He has his usual fling at Germany and the Kaiser, whose foreign policy, he says, has long been grounded on the expectation of an Anglo-Russian War. Dr. Dillon also touches on the condition of Macedonia. What is urgently needed, he says, is a thorough reform in the administration of justice. A move has been made in the right direction, but only a move; and so long as justice is placed beyond the reach of the masses, anarchy is certain to prevail. Another question dealt with by Dr. Dillon is the reform of the Russian Church. The first Plenary Council of the Church is to be held in Moscow in order to deal with the politico-religious tangle now existing. What this Council will accomplish Dr. Dillon does not venture to predict. He gives it as his opinion, however, that one of the first cares of the heads of the Church should be the reform of the Church school.

Dr. Edward Bernstein contributes an important article on the growth of Trade Unionism in Germany. The movement for the organisation of wage-earners is of much more recent growth in Germany than in England; but in almost all trades the number of organised workers is now less in Britain than in Germany. Mr. Norman Lamont writes on 'The West Indian Problem.' The solution of this problem, he says, is not to be found in a policy of 'scuttle': 'it is to be found in the application of new men, new minds, new methods.' Mr. W. F. Alexander deals with the paradoxical philosophy of Mr. Bernard Shaw, and in the 'Literary Supplement' 'Museus' discusses the place and function of literature in education. One of the books reviewed is Mr. Yusuf-Ali's *Life and Labour of the People of India.*

The *Nineteenth Century* opens with an article on the House of Lords by Andrew Carnegie. He attributes the weakness of the Upper House to its being out of touch with the source of power, the people. He sees no real reason why Parliament should consist of one chamber only. The referendum is the only way to save the hereditary House for a time.

Mr. Ameer Ali has a contribution entitled 'Racial Characteristics of Northern India'; his style is somewhat desultory, and so he is a little difficult to follow. Owing to decreas-

ing knowledge of the vernacular, the English magistrate is not familiar with the mind of the ryot. The Indian official and even the notable, lose touch with their humbler countrymen. The present movement is due to the influence of Western ideals; but Hinduism is conservative, and Islam, while in a sense democratic, encourages loyalty. The pundit or moulvi receives greater consideration than the Rajah or the Nawab; and in like manner arises the importance of students. It is only natural that the Indian should not be independent; for the independent Indian is not appreciated. The Hindu cannot understand a caste system based on colour.

Mr. Ali says that in every caste or stratum of society, the Hindu is more a Hindu than ever. We question whether this is true of South India.

'Baboo' is the ordinary title of Hindu magnates in Upper India; the class called Baboos by the Anglo-Indian call themselves Kerani. The character of the Bengali is changing; the young men are learning the use of the lathi, and the leaders are willing to go to jail for their principles. The Rajputs have lost position intellectually; their passion for gambling and intoxicants reveals a Scythian origin. Between all the non-Muslim tribes and castes the worship of the cow forms a strong bond of union.

The lower class Muhammadans are physically more vigorous than the Hindus, but the rich are apt to be listless. The Muslims' pride is the legacy of their past; their manliness is largely the result of their religion. They may be divided into four groups, Syeds, Moguls, Pathans, and Sheikhs. The Syeds are descended from the Prophet; they, including their women, are noted for education. The Moguls are from Persia; they were once the great merchants of the Hugli, but they have suffered from physical degeneration. The Pathans (for Pakhtanièh) are the Afghan settlers in India, mainly Yusufsai. They are brave, frugal, and fast friends, but also envious, obstinate, and vengeful. The Mussalmans lack combination and thrift; and the younger generation, in learning co-operation, is tending to weaken Muslim influence by too close association with Hindus.

The Folklore of South India by the Bishop of Madras does not lend itself to review; but one tale has an appendix which misrepresents the facts as to the mission school for Badagas at Kateri. The school has had more pupils than the Bishop would have us imagine, and it has been closed as a high school because it was more convenient and cheaper to give higher education to the Christian pupils in an institution on the plains. The Bishop concludes 'on the one hand are a few thousand educated men, and on the other, some 200 millions whose moral and intellectual standard may be roughly gauged by the legend of Ammavaru. What system of Government can be devised which will suit them both?'

Establishment, says Mr. G. W. E. Russell, was a process as gradual as the development of the English state; 'the churches of Rochester and Canterbury held lands while men in Sussex still worshipped Odin.' In 1818, this process ended, and ten years later disestablishment began with the repeal of the Test Acts. A long series followed. The Burials Act so roused the anger of one rector that he provided pitchforks to repel the first nonconformist funeral which should invade his churchyard.

Wesley taught that the establishment by Constantine was a gigantic evil; Whateley protested against 'the double usurpation—the interference of the Church in temporals, of the State in spirituals.' The Gorham judgment in 1850, which declared that baptismal regeneration is not an essential doctrine of the Church of England, drove out many who had been influenced by the Oxford Movement. The first of the Guilds of Laymen, established in 1851, had for one of its objects 'to support the independence of the Church in purely spiritual matters against the interference of the civil ruler.' In 1857, the Divorce Act set the law of the State in flat opposition to the law of the Church. Pusey was strongly in favour of disestablishment.

More recently, Home Rule has kept the question in the background,

but in 1893 Welsh disestablishment was strenuously resisted. The educational policy of the Church and the recent change in the law of marriage have brought the subject to the front again.

Mr. John C. Medd discusses village schools in a sensible way. While education in the past has been too literary, it must not be made agricultural; there are thousands of children in village schools who will not be engaged in farming; and moreover, for agriculture, as for any occupation, an education which will stimulate intelligence, application, self-reliance, and adaptability as well as impart general knowledge is the best preparation. He has no great hopes that improved education will do much to stay the migration to the towns. The article is in the main a plea for nature study; again caution is required, lest on the one hand it should become a fad, or on the other, a worthless form of text-book instruction. The growing of plants in water furnished with the necessary salts is strongly recommended.

Geography should begin with that of the locality in which the children live. Every school must have a garden and a library. Very small schools should be abolished and provision made for conveying the children to a central school. 'Nothing could be more fatal to real progress or more inconsistent with the national character than the growth of a bureaucratic system.'

In the second half of Bishop Welldon's article on the authenticity of Ancient Literature he discusses the evidence for the books of the New Testament. The Second Epistle of Peter he does not believe to be authentic.

The Apocalypse has better attestation than any other book of the N. T. There is abundant proof of its circulation and recognition among the Christian Churches of the East and of the West.

The Fourth Gospel was established by 180 A.D. The evidence for it can be traced back through the Second Century to the contemporaries, pupils, and intimate friends of John. Its genuine character, if not its actual authenticity, is abundantly proved.

The conclusion Bishop Welldon arrives at is this—the external evidence on behalf of all the books of the N. T. except perhaps the Epistle to Philemon, and the Second Epistle of Peter, exceeds and in many cases vastly exceeds the corresponding evidence which can be adduced for the great mass of ancient Greek and Latin literature.

Lord Newton contributes a reply to Mr. Harold Cox's article on the Swiss Militia system.

He argues that we require a home defence army to set our foreign army free; but he does not go into the matter. The question of expense is exaggerated by Mr. Cox. The total cost for the maintenance of a body of 1,000,000 men would be about £4,000,000. (Apparently the amount of training arrived at would produce men decidedly below the best volunteer corps.)

Mr. J. A. Spender writes on Bernard Shaw's prefaces. These have evoked no reply; in the first place, because, till recently, no one need avow himself attacked, and in the second it is no easy matter to reply to Mr. Shaw. He maintains paradoxes with a marvellous but concealed subtlety, and his opponent can only reply by insisting on matter of fact.

Fortunately, Mr. Shaw is too subtle; in 'John Bull's Other Island' he depicts the Englishman as hysterical, which is amusing, but he depicts the Irishman as commonsense, which is no longer amusing but merely silly. And the latter paradox he cannot sustain. He does not do it in the play nor even throughout the preface; for he says the Irishman is compelled by his passionate sentiment for self-government to forego advancement and neglect his own interests.

He illustrates his thesis by referring to Wellington and Nelson; but his real mistake is in thinking the temperaments exclusive. At this point Mr. Spender requires the pen of Chesterton; he should say out and out that no man is sane who is not ruled by sentiment.

Napoleon's mistake was to consider the English a nation of shopkeepers. [We may mention that in Italy's comic papers, the English character-

istic is a habit of doing everything by means of money bags.]

Broadbent as a figure in the play was a great success; but if Mr. Shaw expects us to take him as a typical Liberal—he has already occurred as Bottles and as Pagett, M.P. So he is not original or even up-to date. Mr. Spender gives a vigorous, though brief, defence of the English party system. He says the chief insincerity in party politics consists in calling every measure a great measure.

Mr. Spender goes on to deal with Undershaft in Major Barbara. Undershaft is a man who gets rich by a trade he considers iniquitous and Mr. Shaw, though a socialist, appears to consider him perfectly justified in so doing. Apparently Mr. Shaw thinks every one should go and do likewise. President Roosevelt, on the other hand, thinks the proper remedy is to abate the Undershafts.

THE most interesting article in the *Fortnightly Review* for November is one by Mr. W. L. Courtney, the editor, entitled 'Jewish Philosophy and the Hellenic Spirit.' It is a chapter in a book which he is about to publish under the name of 'The Literary Man's Bible,—'a critical collection of those passages of the Old Testament which seem most valuable from the point of view of pure literature.' This particular chapter contains nothing new but it is well written, and is interesting because a good deal of attention has lately been given to the literary and philosophic aspect of the 'Wisdom Literature' of the Hebrews. Mr. G. F. Abbott has this year published a study of '*Israel in Europe;*' one of Dr. Edward Caird's '*Lay Sermons*' is on '*The Faith of Job,*' and Mr. Chesterton has recently discussed the same subject in a preface to *The Book of Job.* 'In Hebraic literature,' says Mr. Courtney, 'the end [of life] is not argued about but assumed.' 'Wisdom, as the Hebrews understood it is the end of all philosophy; wisdom, a practical concern, a way of living.' The Book of Job and Ecclesiastes he considers to be graver works than the Proverbs. In Ecclesiastes the most valuable part is at the end. In its outlook upon man's life, 'there is a touch of Aristippus and Epicurus, and more than a passing resemblance to Omar Khayyam. But whereas men like these, having suggested pessimistic principles, desire to carry them out to their logical conclusion, the author of Ecclesiastes will not have a word said to impugn the reality of God. In his head might reign the Greek spirit: in his heart was the soul of a Jew. The philosophy of Kant exhibited very much the same phenomenon;......' pure reason could never prove the existence of God, any more than it could prove the immortality of the soul, or the existence of a world of metaphysical truth. Nevertheless, the practical reason cannot do its proper work without these postulates.' So also to the Jewish thinker the beginning of Wisdom was the fear of the Lord.

The Hebrew mourned over what he found in man, but had faith in a glorious Might beyond man and above him; the finest thing to the Greek, was the noble-minded man, but beyond man and around him was a world, upon which he could only look with melancholy.

The book of Job contains a passionate defence of that which Christ so clearly taught about suffering; namely, that those who suffer beyond other men are not thus declared sinners beyond other men. But in the very plan of the book there is seen all the reverence and delicacy which the reasoning mind of the Greek is so slow to learn. The design of the sufferings of Job is that they shall be a test of his integrity, and a proof that misfortune is not due to wickedness. So the event shows. But to set up an individual to maintain such a belief before his Creator would be to the Hebrew mind the crudest immodesty. The utmost that the man will say, he says with hesitation and only after an expression of the most devoted loyalty;—'Though He slay me, yet will I trust in Him; but I will maintain mine own ways before Him.' Yet when Jehovah speaks it is not to answer Job's questions. 'And so the book ends on a lesson something like the moral of Isaiah, that the potter works as he will.' 'Who art thou, O man, that repliest against God?'

Mr. Courtney thinks that the Book of Job 'distinctly says that metaphysical speculation cannot arrive at

any definite conclusions.' Knowledge is not an end in itself; the end of knowledge is the performance of duty.

One can appreciate the saying quoted from 'a Jewish poet.'—'Go not near the Grecian wisdom: it has no fruit, but only blossoms.'

There is an article on 'University Reform' continuing and criticising the remarks of the Rector of Exeter College in the October number. Although its title is attractive, it is merely concerned with Oxford weaknesses.

'A Defence of Magic' is rather a defence of the notions of a Frenchman who wrote under the name of Eliphas Lévi (1810—1875.) He was imperfectly educated, became agnostic, was unhappy in his family life, and being 'a victim of intense mental curiosity,' discovered in 'occult science' a faith which was to unify the worlds of sense and spirit.

His philosophy of the universe is contained in three propositions,—

(*a*) that the real principle of existence is 'the cosmic medium,' which is behind all the world of phenomena;

(*b*) that there is usually a harmonious equilibrium between this unseen reality and the phenomenal world;

but (*c*) that this equilibrium may be 'controlled' by the will of man.

Such a philosophy does not require a long criticism. A new name like 'the cosmic medium' is quite unnecessary; the harmonious equilibrium needs the hypothesis of God; the idea that the will of man should control or disturb the equilibrium is entirely unconnected with the first two propositions, and can be supported solely by alleged observations, which are still as questionable and as unlikely as if such a quasi-philosophical defence had never been undertaken.

The writer attempts to show that 'truths' which the historic 'science of magic' has always known, are now 'recognised in religion and in therapeutics.'

As regards 'mental hygiene' little need be said to readers whose minds are still healthy; as regards religion, it is painfully evident, that such ideas would not have dared to show themselves, but for the modern extravagances which have claimed to thrust their attention on psychology. 'The accredited psychological theory of religious experience rests upon the assumption that by self-suggestion . . . . and other means, it is possible to shift the threshold of consciousness.' 'This is exactly what ceremonial magic professes to do for her initiates.'

Happily, no one, whose 'consciousness' has not been 'shifted' to a threshold where his sane fellows have little ambition to follow him, believes that sound religion is in the keeping of that ungodly phantom, the 'subliminal self.'

There is a bright if not very discriminating article on ballads and odd verses by Thackeray; and an amusing discussion on 'How to run an Art Theatre for London,' leading to the strictly just conclusion that as su h a thing cannot hope to pay, it should be subsidised by those classes who benefit most by theatres,—tailors, restaurant keepers and cabmen.

The three sketches of Aurelio Saffi, Prince Buelow and the Emperor Francis Joseph afford many contrasts. The old Hapsburg Emperor lives simply and has shown Europe the extraordinary spectacle of an autocratic monarch granting universal suffrage by the sheer strength of his authority while democratic countries hesitate to go so far. The Imperial Chancellor of Germany is far from being a demagogue. And further, 'he has never allowed himself to be carried away by temporary outbursts of public feeling.' It is perhaps unkind to place him alongside of Saffi, a 'triumvir of the Roman Republic' of 1849.—'It is impossible to remain still at one's post within the walls of a Government office when there are thousands outside ready to die for the honour and salvation of a nation.' His public life was intense and brief, but noble and self-sacrificing, as the spirit of his country in those extraordinary times demanded.

On modern nations there are two articles. One of them is a thoughtful and observant article on 'France and Socialism,' to explain how 'Socialism is a power in French politics, not in French life.' The other is a double article on the Anglo-Russian Agreement. Both parts of it are pessimistic. The first is dark with

sinister insinuations of lurid political possibilities in Central Asia, whose convulsive effects the writer (Mr. Percival Landon) will just whisper to the British public, while he is quite sure that they have been entirely forgotten by the Cabinet. The question as it affects Persia is discussed clearly as a commercial matter by Mr. Angus Hamilton, who is strong and straightforward against free-trade in the 'Middle East.'

There are also two interesting out-of-door subjects. One treats of 'Rugby Football and the Colonial Tours' and one is happy to think that the tone of the game in Britain has been all the better for the visitors. The other proposes a third driver on all express locomotives to ensure safety against the 'Human Factor' which has so much to do with railway disasters.

COLLEGE NOTES.

THE College has now closed for the Christmas vacation, and will re-open on Wednesday, 15th January, 1908.

MR. SKINNER will sail from Marseilles on the 27th instant and is expected to reach Madras in time for the re-opening of the College. Mr. and Mrs. Hogg left Madras on the 4th instant for a year's furlough. Mr. Corley succeeds Mr. Hogg as Editor of the *Magazine*.

THE Appeal of the College Council to Former Students and other friends of the College referred to in the *Magazine* for September was issued on the 18th November, and is printed below.

THE APPEAL OF THE COLLEGE COUNCIL.

IN its Report for 1906 the College Council announced that it had in view a large and important extension of the College Buildings, and it intimated its intention to issue an appeal for the necessary funds. The time for that appeal has now come.

For many years the College has occupied a leading place among the educational institutions of South India. During the seventy years that have passed since it came into existence it has grown with the growing numbers seeking education, and has adapted itself to meet the constantly increasing demands of University life. For over twenty years it has provided courses in Language and Literature, in Mathematics, Physical Science, Biology, Philosophy and History. It was the first to establish hostels as a feature of College life, and it now provides residential quarters for nearly two hundred of its students. Alone among the Colleges of the Presidency it has through the generosity of a valued friend founded scholarships for the encouragement of post-graduate study. During the last forty years over 2,500 students from the College have gained the degree of Bachelor of Arts, and a large proportion of the students of the University who have obtained the Master's degree have received their education in this College. Amid all its numerous activities it has endeavoured to be true to the

principles of its founders, and to make education an instrument of opening men's minds to moral and religious truth.

Great, however, as the record of work has been, it has been carried on under many disadvantages. Some of the lecture-rooms, being merely an adaptation of old dwelling rooms, are too low and confined for the large number of students who have hitherto been accommodated in them. The available space has become too small for the growing library, and the chemical laboratory has been found insufficient. These and other defects have been long felt. Nevertheless, much good work has been accomplished; and all the requirements of the University have hitherto been satisfied. But the stringent conditions of affiliation now imposed by the University, the new courses of study laid down under the recent regulations, and, above all, the increased space and the elaborate equipment required for scientific teaching, render the present buildings altogether insufficient. If the College is to maintain its place in the University system of South India, largely increased accommodation and improved equipment must at once be secured.

Recognising these facts, the Council has resolved to proceed at once with extensive additions. A site has been secured to the north of the College Hall extending from Linghi Chetty Street to Angappa Naick Street. The plans which have been prepared contemplate a building in two blocks, the one running north and south along Linghi Chetty Street containing a Physics Intermediate laboratory and two large lecture-rooms, the other running east and west consisting of Chemical, Physics B.A. and Natural Science laboratories, and also a Physics class-room. It is proposed to undertake the Linghi Chetty Street block without delay, the other will be proceeded with as soon as funds permit. Certain structural alterations in the present College Hall will also form part of the scheme. The site alone has cost nearly Rs. 75,000. The building and furniture, and the plant and fittings for gas, water and electricity will come to Rs. 1,70,000, and apparatus to Rs. 15,000 more, in all Rs. 2,60,000.

To meet this large expenditure the Council is appealing for assistance to the Missionary Societies connected with the College and to friends in Britain, and as the response to the appeal has been encouraging, Government has been applied to for a grant-in-aid. But, making allowance for all that may be received from these sources the Council recognises that the proposed undertaking cannot be carried out without the aid of the friends of the College in India, and, above all, of those who have profited by its teaching.

Twenty-three years ago when similar extensions were required the Council did not appeal in vain. Many of the former students respond-

ed to the request for help with the greatest generosity. To-day the numbers that have received instruction in the College and are now occupying posts of influence are immensely greater, and the Council confidently hopes that in response to the present appeal there will be a corresponding increase in the amount contributed.

Dr. Miller was so much impressed by the necessity for these extensions, that before he left for Scotland he subscribed Rs. 20,000 towards the cost, and he authorised the publication of the following note :—

"I greatly regret that owing to physical infirmity I can say nothing of the details of the scheme now laid before the friends of the College; but I have been able to understand its main outlines, and of these I wish to express my entire and hearty approval. I regard the carrying out of such a scheme as absolutely essential, if the College is not to lose the singular position and influence which it has long since acquired and still maintains."

More recently he has written from Scotland as follows :—[Here follows Dr. Miller's letter of the 28th August to the Former Students of the College which has already appeared in our pages. The Appeal continues,]

In issuing this appeal for assistance in a project so necessary, so fitted to be of service to coming generations, and so much desired by him who has spent more than forty years of his life for the College and the cause it represents, the Council feels assured that it will meet with generous support from all who are interested in the cause of education and the enlightenment of South India, and especially from those who look back upon the College, with gratitude to God, as the quickener of their thought, the moulder of their lives, and the *Alma Mater* which has fitted them for the duties of life and the posts of responsibility they now occupy.

Signed on behalf of the College Council,
J. M. RUSSELL,
Secretary and Bursar.

18*th November*, 1907.

Appended to the appeal is the following list of subscriptions intimated in India :—

	Rs.
H. E. the Governor of Madras	250
Rev. Dr. Miller, C.I.E.	20,000
Messrs. Ahmed Hussain, Beardsell, Moffat, P. R. Sundara Iyer, each Rs. 1,000	4,000
Indian Staff of School and College	1,000
Rev. J. M. Russell	750
Mr. V. Venugopal Chetty, I.C.S.	600
Messrs. K. Balaraman, Corley, Macphail, Meston, Pittendrigh, K. K. Raman Unni (Kavalpara), Skinner, C. Srikantesvara Iyer, P. Subbarayan (Kumaramangalam), each Rs. 500	4,500
Dewan Bahadur Govindaraghava Iyer	350
Messrs. Henderson, Hogg, E. Jacob John, each Rs. 300	900
„ C. A. Patterson, E.B. Ross, Dr. Swaminadhan, each Rs. 250 ..	750
„ Dobbie, W. R. T. Mackay, Lt.-Col. R. Robertson, I. M. S., each Rs. 150	450

The Hon'ble Mr. J. N. Atkinson, Sir C. Arnold White, Sir R. Benson, the Rajah of Pithapuram, Messrs. K. Chandy, P. Cheriyan, J. Kuriyan, J. H. Maclean, K. Matthan, S. Rangiah Chetty, T. Ramakrishna Pillay, C. Ramalinga Reddi, Dr. M. Srinivasa Rao, Mr. P. T. Thariyan, each Rs. 100	1,400
Mr. D. C. Lusk	75
Messrs. M. Chengaiya, J. P. Cotelingam, S. Gopalasawmy Iyengar, S. Narayanasawmy Chetty, V. Vasanta Rao, Dr. M. Vijayaraghavulu, each Rs. 50	300
Lt.-Col. J. R. Dunlop Smith, C.I.E.	32
Dr. J. W. Leather, Dr. K. T. Matthew, Mr. K. G. Venkatasubbaiyar, each Rs. 25	75
Messrs. S. Hiriyannaiya, N. Srinivasa Chariar, each Rs. 10 ..	20
Rev. H. D. Goldsmith	5
Students' Collecting Cards, *Per* S. Abul Hassan, Rs. 17; P. Chenchaiya, Rs. 7; George Zachariah, Rs. 15; R. Gopalachari, Rs. 7; V. Govindaraju, Rs. 3; C. M. John, Rs. 5; B. T. Kesaviengar, Rs. 16; R. V. Krishna Rao, Rs. 15; W. Martin, Rs. 5; T. D. Narayanan, Rs. 10; K. Narayanan, Rs. 16; A. Nicholas, Rs. 5; L. Prabhu Das, Rs. 5; P. Raghavan, Rs. 10; K. K. Raman Unni (Kavalpara), Rs. 250; P. Sitarama Sastri, Rs. 9; C. Vittal Rao, Rs. 15	410

Since the Appeal was issued the following additional subscriptions have been intimated up to the 18th December:—

	Rs.
Dr. T. E. Poonen and Mr. R. Srinivasa Iyer, each Rs. 300 ..	600
Mr. James Short	250
The Jaghirdar of Arni	200
Messrs. C. S. Anantaramaiyar, P. A. Krishnamachariar, P. V. Krishnaswami Chettiyar, C. Matthai, H. V. Nanjandayya (1st subscription), Dewan Bahadur P. Ramaswami Chettiyar, Mr. J. Whitson, each Rs. 100	700
Mr. T. Matthai	55
Right Rev. Bishop A. Acheson Williams, Messrs. A. Madhaviah, G. A. Natesan, each Rs. 50	150
Messrs. K. Anantarama Aiyar, W. H. H. Chatterton, Dr. J. M. Gnanaolivu, K. S. Kothandarama Aiyar, C. R. Kunjithapatham, A Rajabadar, Rao Sahib T. Ragaviah, Rev. Canon Sell (1st subscription), Messrs. D. V. Sivaramaross, B. Subba Rau, N. Subba Rau, each Rs. 25	275
Messrs. R. V. Krishnaswami, E. Masillamoni (1st subscription), each Rs. 15	30
Messrs. P. Seshachariar, A Suryanarayanaiya, S. Vishakantaiya, each Rs. 10	30

So far the response has been encouraging. In a letter to Former Students the Bursar says: "It is important that there should be as little delay as possible in forwarding subscriptions to me, but in the case of those who wish to subscribe a considerable sum payment may be made by instalments, should that method be more convenient for the subscriber." While in this case, as in most cases of the kind, the principle holds good that he who gives *quickly* gives *twice*, it should be understood that subscriptions will be received throughout the whole of 1908. Accordingly, the Bursar will supply with a Collecting-book any Former Student who thinks he may be able to collect money among his friends and who applies to him for one. The Collecting-book is prepared so that monthly payments may be entered in it.

It is gratifying to learn that in several Districts former students are uniting together to send a joint subscription. The Bursar of the College will be glad to receive official intimation of such instances and of the amount subscribed.

In a letter, dated the 20th November, Dr. Miller says, "I am glad to hear of the old boys having begun so well in the matter of subscriptions." Nothing will more effectually help to brighten the tedious winter for him than to hear that his 'old boys' are continuing as they have begun. The amount intimated as above is Rs. 38,147: of this sum Dr. Miller himself contributes Rs. 20,000. Is it too much to expect that before the end of this year an amount equal to his princely contribution may be subscribed?

Part of the site is now being cleared, and as soon as Government sanction the plans and estimates, which were submitted in due form on the 19th September, building operations will be begun. It may be of interest to record that one of the old houses which are being demolished is said to have been occupied by Count Lally, either as his head-quarters or as a hospital for his wounded, when the French were besieging Madras in 1758-59. Some fine wood-carving that has been removed from this house shows from the advanced state of the decay of the timber that the building must be at least two hundred years old.

As the above is passing through the press, a Government Order has been received stating "that Government are pleased to make an allotment of Rs.50,000 to the Madras Christian College out of the special Grant made by the Government of India in aid of University Education." While half a lakh is a large sum of money, it is less than one-fifth of the amount which it is proposed to spend in erecting the new buildings. Even should Government be pleased, as the College Council hopes they will be, to bring the Grant up to one-third of the estimated expenditure, it will be necessary to find from private sources about Rs. 1,75,000 (between £11,000 and £12,000). Towards this sum the subscriptions received from Home together with those intimated in India amount already to about Rs. 76,000. Accordingly, if Government fulfil the expectation of the College Council by bringing the Grant up to one-third of the entire expenditure, the Former Students and other friends of the College will have to supply close on one lakh (between £6,000 and £7,000) in addition to the amount already subscribed.

All subscriptions should be sent to the Bursar, Madras Christian College, and cheques should be crossed Bank of Madras.

M. E. PRESS, MOUNT ROAD, MADRAS.